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OLY CROSS

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JUNE • 1961

HOLY CROSS...

... A monthly magazine devoted to giving information on the Religious Life in the Episcopal Church, and setting forth the Catholic Faith as the basis of devout practice. Published by the Order of the Holy Cross, a monastic community of priests and laymen of the Episcopal Church. The Reverend Father Superior O.H.C., Editor.

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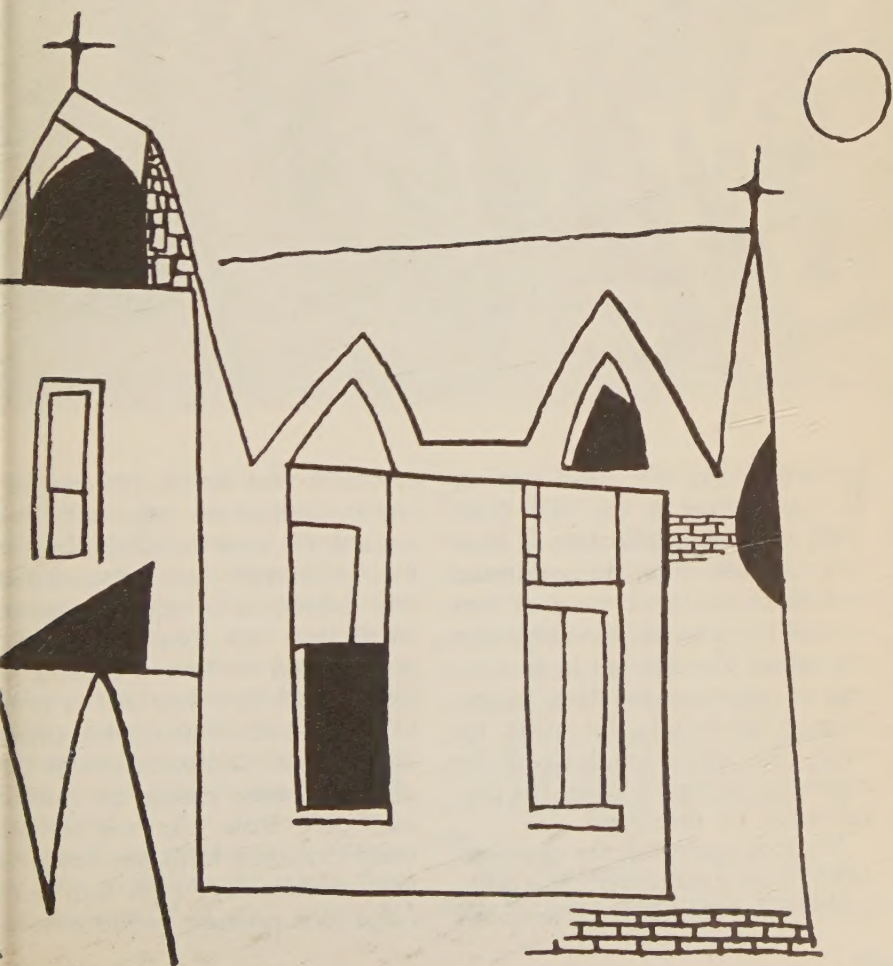
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WHAT young man and woman among us in the first flush of the marvelous discovery of their love for each other do not dream that theirs will be the perfect match? Do not even the publicans the same? The instinct is as right and as natural as the deep human longing for beauty, for order, for truth. The whole emphasis of the marriage service is upon the permanence of the bond.

We look upon the rite of solemnization as a sacrament. It is within the fellowship of the whole Body

of Christ. Yet do we always follow through on our responsibilities toward the new couple? How is their marriage vow safeguarded and protected in any particular way? How are they helped and encouraged to form a more perfect union? Are they not a prey to all the evils which beset others in our time? Disappointments occur, selfishness creeps in, trust is outraged. How can we remind them that only faith can save the new relationship; faith that marriage is supremely worth saving;

HOLY MATRIMONY



**BY
CAROLINE
AVERILL
ROSE**

With that love can win a response even from the temporarily unlovely; faith that even in hardship, despair and misunderstanding a firm bond may yet be forged; faith that in Christ we find not only our goal but our resources?

There is no more evident proof of the contrast between Christian marriage and marriage in the eyes of the world than in the frequent misquoting of the marriage service itself. In papers and magazines we read time and again that the bride said, "I do," while in

the form in the Book of Common Prayer upon which most rites are based, if not taken directly, the phrase is not one of simple assent. It is a firm and solemn promise, 'I will.' The world sees in the wedding ceremony a common agreement for the moment or as long as is convenient. The Christian undertakes a contract which, with God's help, is binding for life.

Two elements in the divine scheme have particular bearing

here and deserve to be brought into clearer focus: 1) the unique worth of each individual and 2) the significance of human relationships. In order to assess the full meaning of the first for our discussion of matrimony, it will be necessary to explore the implications of the second.

Every individual from the time of his birth finds himself in a web of various attachments and associations; first with his parents, nurses, family and teachers; then gradually with others of his own age with whom he is in competition for toys, for attention, for recognition, and soon is learning the various skills. A child among his peers picks up new patterns and incentives which he cannot learn from adults. From adults — his parents, teachers and pastors — he is taught the funded experience of the past; from his peers is caught the desire to emulate, to excel, to follow and to lead, to discover his own place and his own potential. The one group of relationships forms the warp, the other the woof of his tapestry of existence. Between parent and child, teacher and pupil, there is a healthy tension caused by each keeping in his own role. As between links is a chain, or in the warp of a cloth, a certain tautness is necessary for strength. However, in the case of a person among his peers, all are in the same boat, so to speak. They are strands in the same cable, acting as one. These form the woof.

A person is steadied and strengthened by the firmness of

his human relationships. His personality is enriched by the quality of his response. What were at birth the attachments and associations among which he finds himself, became in time the close-knit relationships of the normal individual. The emotionally disturbed and the derelicts of our society are those who have never formed the intimate ties of wholesome individuals. They have tried to escape reality by retreating into the hard shell of self-centeredness. Reality in this world demands communication and involvement.

In marriage two separate personalities, bringing the complementary traits of man and woman to the joint endeavor, begin to pool their capacities. Each tends to act with the feelings of both. A new two-eyed vision allows for a deepening perspective. The tastes and preferences of one begin to modify those of the other sensitive partner. Where there is real communication between the two, the potential for communication and involvement outside becomes tremendously increased. This is not to say that the outside contacts of the newly-married couple should be increased in quantity, but rather that in quality the existing and necessary ones may take on new dimension.

When two personalities set about forming a union within the marriage bond, a certain leisure has been traditionally allowed. The honeymoon was accepted as a matter of course. In our day of early marriages among students and those not yet financially established, the wedding trip is

usually very brief. Often the wife as well as the husband has a regular job, if indeed one or both are not still in some academic program. With housekeeping responsibilities and a new environment to adjust to, even if there is no outside studying or 'homework' to do, the couple finds little opportunity for that desirable leisure in which to learn to know each other. And just as sex is not the whole of marriage, so the physical adjustments are not the only grounds for the meeting of two individuals to form one union. There are the intellectual and spiritual selves to become more fully acquainted with; the cultural and social backgrounds to be explored and blended.

Marriage counsellors are accustomed to list the broad areas in which there may be similarity of background: Religion, nationality, education, social and economic status, etc. It is not necessary, nor even desirable, that there be identity in all of them. But obviously, for ease in communications, there must be the same language spoken, figuratively if not actually, in most of the areas. One or two grave differences can then be accepted with eyes open and a sincere determination to work them out fairly and justly. When religion and church affiliation are common to both partners, the means of working out the differences are greatly increased. For the serious matter of forming a marital union never takes place in a vacuum, and it is never, important as it is, an end in itself.

The marriage relationship, as

are all other human attachments, is set within the larger framework of God's love. This is the loom upon which our tapestry of life is stretched. And our ultimate union is with God Himself and with none other. All other ties, whether to father, mother, sister, brother, husband, wife, or children, can help us to understand His love for us and ours in response. And also they help us to understand His love for those others with whom our lot is cast. This opens up the knowledge of our responsibility for them, too, in His Name, and therefore the dual purpose of our lives: to love Him and to serve Him all our days.

It follows that the attachments and associations we have mentioned are made into living relationships as they are developed by us according to the laws of creation and are exposed to truth in God's sight. As we give ourselves to what is right for another we open the channel for His grace to flow between us. Thus we assume our share in the reconciling of this world for His Kingdom. But however earnestly two people dedicate themselves to this end in their marriage, they must not try to build their lives on too small a base. No man is like an island, and no couple can be either. The dangers in marriage usually result because the individual as a person is lost sight of and neglected, and/or the other relationships of life are out of balance and a sense of proportion is lost.

Foremost among the injustices to the individual might be listed the failure by one partner to as-

sess competence, to regard tastes, and to note the particular needs of the spouse. Where one personality is dominant the other may become far too reticent and passive; where if the truth were noticed carefully, a far greater and superior contribution could be made if given a chance. It is unlikely that the same partner is the better endowed in everything: spiritual, intellectual, social and practical graces! Another unfortunate habit we drop into is thinking of a person only in a certain role, or roles. The man who calls his wife 'mother' even after the children are grown and have left home has probably forgotten the girl he fell in love with. The neglect of adequate recreation for all members of the family is a common fault unless pains are taken to discover and cultivate the interests and activities which can be enjoyed together. So the list can be continued; but the point is that the marriage suffers not only in the frustration of the individual who is not using his or her talents to the full but the marriage itself becomes one-sided, or dull and commonplace, because of the loss of the unused potential.

In the pre-occupation of their new marriage a young couple may feel they have little need for friends. Perhaps the strange surroundings, new jobs and work associations, the settling of their new home, all leave them little time or energy for making contacts among neighbors or acquaintances. This state of affairs should not be allowed to continue for very long. It is good for even

the newly-married to see each other in company; to have opportunity to know another side of each other in various activities and with various people. At this point the Church might play a more active part than it does in many instances to help the newcomers become established in relationships not only with other couples, but individually in men's and women's groups. The failure of persons to find these normal ties is evidenced by the increasing need for counseling services in our society. It is not that ordinary friends can take the place of expert advice when it is indicated; but that the enjoyment of every day contacts, the opportunities of being with congenial friends, prevents the building up of the repressions and frustrations requiring professional care.

The concern of our clergy has of necessity been much involved with the sad cases of the unhappy marriages in our midst. The responsibility for encouraging the struggling ones must be shared by us all. We are all members of the same fellowship, committed to a way of life which is utterly impossible, humanly speaking, and yet bound to follow where our Leader has shown the Way. Those with a new incentive to love have much to share. We need their insights and enthusiasm as they need the guides of long experience. Each bond firmly knit together and an open channel for the Holy Spirit is a strengthening of the whole Body and a new promise of the Coming of the Kingdom. •

ANCIENT OF DAYS

THE STATE Capital of New York, Albany, has the distinction of being the first chartered city in America. The 200th anniversary of its charter was celebrated in 1886. For that occasion the Episcopal Church's Bishop of Albany, William Croswell Doane, wrote a hymn—the hymn which begins with the words "Ancient of Days."

After Bishop Doane had written the hymn, what was more natural than to ask the organist of his Cathedral, J. Albert Jeffrey, to set it to music. This Mr. Jeffrey did, naming the tune "Albany." Both words and tune, therefore, which we found their way into our authorized hymnal, are in a very real way products of American culture, and indeed of our Episcopal Church.

Bishop Doane of course knew the Bible. So it is not surprising that he took as point of departure the phrase "Ancient of Days," which meets us three times in the seventh chapter of the Book of Daniel. There it is a name for God. Generally it means "one aged in days" and seems to reflect the popular picture of God as an old man. It was a natural phrase for Bishop Doane to hit upon in thinking of a 200th anniversary. Stripped of its naive associations, it stands for the truth that God has always existed.

Ancient of Days, who sittest
throned in glory,
To thee all knees are bent, all
voices pray;
Thy love has blessed the wide
world's wondrous story
With light and life since Eden's
dawning day.

God is the God of the universe, who has never been without witness. From the dawn of creation, symbolized in the Garden of Eden story, mankind the world over has been blessed by the providential and loving care of God.

But God, who has always stood revealed in His works, has revealed Himself in a very special manner in the mighty acts of which Holy Scripture bears record:

O holy Father, who hast led thy
children.

In all the ages with the fire
and cloud,

Through seas dry-shod, through
weary wastes bewildering,
To thee in rev'rent love our
hearts are bowed.

The Old Testament tells us how God went before the Israelites "by day in a pillar of a cloud . . . and by night in a pillar of fire" (Exodus 13:21); how He led them through the Red Sea; and how He nurtured them in the wilderness—all this is the background of this second stanza, which traces the love and protecting power of God

toward His people.

The revelation of God in Holy Scripture is brought to a climax in the Incarnate life of His only-begotten Son. Hence the next stanza:

O holy Jesus, Prince of Peace
and Saviour,

To thee we owe the peace
that shall prevail,

Stilling the rude wills of men's
wild behavior,

And calming passion's fierce
and stormy gale.

We wonder sometimes how potent a force for peace Christianity has been. Take the Horsemen for example, the men of the Viking age—how warlike they were, how rapacious, how lustful! Then compare them with their descendants today, the Swedes and Norwegians, who are among the most peace-loving peoples of our time. Then ask yourself if perchance centuries of Christianization may not have had something to do with this.

After God the Father and God the Son one naturally goes on to speak of God the Holy Ghost. So the next stanza:

O holy Ghost, the Lord and the
Life-giver,

Thine is the quick'ning power
that gives increase:

From thee have flowed, as from
a mighty river,

Our faith and hope, our fel-
lowship and peace.

The Holy Ghost is in Christian thinking the Lord, the Giver of life. He it is who effects within us the work of God through Christ.

Finally, to round out the hymn with the thought of the one God

in Persons three, Bishop Doane gives us the last stanza:

O Triune God, with heart and
voice adoring,

Praise we the goodness that
doth crown our days;

Pray thee that thou wilt hear us,
still imploring

Thy love and favor, kept to
us always.

When 'The Hymnal 1940' was put out, the fourth line of stanza four was made to read—as we sing it—"Our faith and hope, our fellowship and peace." As Bishop Doane wrote it, it read: "Our plenty, wealth, prosperity, and peace." Personally I think the change is unfortunate. From a literary point of view it is decidedly weakening. Of course the idea was to spiritualize the picture. To attribute American prosperity to the Holy Spirit seemed crassly materialistic. But if American prosperity is not in some way the work of the Holy Spirit, the sooner we disassociate ourselves from it the better. If American plumbing is not somehow to be connected with God, then we had better throw out American plumbing.

Bishop Doane knew better. He knew that if the plenty, the wealth, the prosperity, which America as a whole enjoys could not be offered to God and receive His blessing, they could not long endure. In his hymn, occasioned by an American anniversary, he gave us an outburst of praise to the Creator of all, the Ancient of Days dimly perceived by primitive man, the Triune God of Christian devotion, that this God might be our God for ever. •

GODPARENTS

BY HOMER F. ROGERS

IN THE WORK of the Church, the Mystical Body of Christ, there is a division of labor. Various jobs are done by specialists. By ordination the Church set apart one of her members to the special task of saying Mass, hearing confessions, preaching and teaching, etc. A wedding is also a kind of ordination, by which a man and woman are commissioned by the Church to the task of raising up new citizens for the Kingdom of God. At a baptism the couple bring the child to the Church as the 'fruit' of their labors for Christ, and the Church blesses and accepts the child and becomes responsible for it.

The baptized child becomes a 'member' of the Mystical Body, which involves both privileges and responsibilities. The Church undertakes for the child, as she does for all her new members, to love it, to educate it and train it in religion, to nourish it with God's grace, to forgive it when it sins, to pray for its spiritual and physical welfare, and if necessary, to feed and clothe it when it is in need, to 'take its part' in the battle of life in whatever way Christians can help one another.

And the child, on its part, because it becomes a member of the

Church, has the full responsibility of church membership—'to follow Christ, to worship God every Sunday in his church, and to work and pray and give for the spread of his kingdom' (Prayer Book, page 291). Every member of the Church is expected (Baptismal Office) to renounce the devil, the world and the flesh, to believe all the articles of the Christian faith as contained in the Apostles' Creed, to strive for sanctity by obedience to God's will and commandments, to repent of his own and the world's sin and to offer reparation therefor in the way of service, sacrifice and prayer, to take his part in the liturgical prayer of the Church, to keep the disciplines of fasting and abstinence, etc. Quite a heavy burden of responsibility to thrust upon a tiny baby!

How does the Church discharge its duty to the child? In keeping with the principle of division of labor (we can't all sing in the choir) certain members of the congregation are assigned the duty of performing these services for the whole Church on behalf of the congregation. While the duty is upon the whole congregation, it rests primarily upon the parents, who were given this responsibility at their marriage. The child is God's child, and the Church, through the parents, is responsible for it. But the child needs to know that the whole Church loves it and is concerned for it. To express the concern of the whole Church, certain others are asked to supplement the work of the parents, as a sort of parent-in-reserve, to

make sure that the Church's duty is fulfilled. These are the godparents.

Godparents undertake on behalf of the whole Church to demonstrate to the child the Church's love and concern for the child in such manner that the child can know by experience that the Church loves him and is interested in his welfare. If for any reason the parents fail to discharge the Church's duty to the child, the godparents are obliged to step in and do it. And if for any reason the godparents fail, the Church still has this duty. Somebody has to do it. And this somebody will necessarily be a member of the local parish. Since the relationship of godparent to the child is the way the Church assures the child of its love and concern, the godparent ought to be a church member, and because of the necessity of contact in such a relationship, ought to be a member of the local parish community. It is difficult to see how this duty could otherwise be performed.

There is also another reason why the godparent ought to be a member of the local parish congregation. This is because the godparent undertakes to perform the child's duty to the Church until the child is old enough to undertake it himself.

Is this such a novel idea? We are accustomed to adults doing for the child what the child cannot do for himself. One of the commonest phrases in the mouth of the loving parent is 'Here, let me do it for you.' We help him with his homework, pay his way

to the movies, select his food and clothing. When someone gives him a gift, we thank the giver for the child. When the child is naughty, we apologize for him. All these things he will one day do for himself. Until then we do them for him.

So it is in religion. Every church member ought to do certain things. If he cannot do them, we do them for him. The godparents undertake, in addition to their own religious duties, to perform certain religious activities for the child—on behalf of the child, and for his benefit.

A godparent must renounce the world, the flesh and the devil with a double intensity—once for himself and once again for his godchild. He must believe the teachings of the Church with a double measure of faith; he must practice virtue twice as hard, worship and pray for the child as well as for himself. In return for the responsibility she assumes for each member, the Church is entitled to that member's faith, virtue, worship, prayer and work.

Praying for someone else originally meant not so much asking God for something for someone else, but saying someone else's prayers for him in addition to our own. This is an idea that is very difficult for twentieth century Christians to understand, conditioned as we are to think in terms of an individualistic piety and morality. But this notion of vicarious piety is a very fundamental concept in Christianity—how else could we benefit from the merits of the life and death of Jesus Christ?

There is something wonderfully Christian and right about the idea of a godparent going to church once for himself, and going once again in the same week for his godchild; or making a pledge to the Church for himself, and taking an additional package of offering envelopes and making a weekly offering to the Church in his godchild's name; or singing in the choir as one's own service to the Church, and serving on the altar guild for one's goddaughter.

There is no point trying to explain what good this does the child, or by what means of heavenly bookkeeping the child benefits from the vicarious religious practices of the godparent. To a person who does not immediately see the propriety of this, I doubt if any explanation is possible. Let it suffice that the child's duties to the Church are being performed for him by someone else until such time as he can grow up and perform them for himself.

Again you can see why the godparent ought to be a member of the Church, and ideally a member of the local congregation in which the child will himself one day take his fully responsible part as a church member. If the family of the child moves to another parish in another city, it would be right and proper to ask someone in that congregation to serve as godparent, and they could very properly take the godparent's vows in front of the whole congregation upon assuming their duties. It is certain that the Church can discharge its duties to the child only through the local parish con-

gregation of which the child is a member. And that congregation is entitled to the child's services, vicariously performed by its new godparents.

Unfortunately in many quarters religion has become more a matter of good breeding and polite behavior than something having to do with the world's redemption through prayer and sacrifice, and the soul's salvation through grace and growth in holiness. Largely as a result of this, selecting godparents is often thought of as an honor to be bestowed on some friend or relative, rather than asking someone to assume responsibility for the child's eternal spiritual welfare.

What sort of person ought we to ask to become godparents to our children? He ought to be, first of all, a person of deep personal piety who will take his own religion very seriously. He will then be more likely to take his additional responsibilities seriously. A good test is the question: 'Is this the sort of person I'd like to have raise my child in the event of my death?' Or 'Is he the kind of person I'd like to have my child confide in as he gets a little older?'

Since the godparent is a representative of the Church also, the parish priest should be consulted before selection is made. The Church will be looking at the prospective godparent to see if he is the kind of person who can be trusted to act on behalf of the Church, to discharge the Church's duty to the child. If he does not, remember, the Church still has the responsibility for the child's

spiritual welfare. Someone is going to have to do it, and if the godparent fails, the Church will end by having to delegate this responsibility to some member of the congregation anyway—or else default in its duty — and the Church is already defaulting on too many of its duties.

The prospective godparent should ask himself certain questions also. He should ask 'Can I honestly undertake this responsibility?' Let us see what he promises. On behalf of the child he promises:

1. To renounce all evil, worldly standards and ambitions, and the passions and allurements of the flesh.
 2. To believe all the articles of the Church's Creed.
 3. To live day by day in accordance with the will and commandments of God (including church attendance, church support, etc.).
- He promises to do these things himself, as if he were the child whose duties they are. He does not just promise that he will try to see that the child does them when he gets older. He undertakes to do them himself until the child gets older.

- On his own behalf he promises
1. To see that the child is instructed in belief, prayer, the commandments of God, and other things pertaining to the life of religion.
 2. To see that at the right age and time the child is brought to the bishop for confirmation.

He ought to ask himself: 'Do I sincerely intend to take heed that this child is instructed in religion

and brought to confirmation? Do you really care about his soul's welfare? Will I have the leisure and opportunity to discharge this duty effectively? If I have other godchildren, ought I to undertake this extra burden of work and responsibility?

From the point of view of the parish priest, baptisms are apt to be frustrating things. Again and again he sees persons solemnly undertaking to see to it that a child is instructed in 'all things which a Christian ought to know and believe to his soul's health,'—persons who are obviously not the least interested in their own soul's health; who have not the faintest idea what a Christian ought to know and believe; who could not dream of teaching a Sunday School class; who happily sleep in on Sunday morning, and are still lamentably to support the church by their own church attendance, work, prayers and offerings. How can such a vow by a person be anything other than a piece of pious sham?

Here are some of the things a godparent can do to discharge his duties to the child:

Visit often in the home of the child and become his friend.

Pray daily for the godchild and see that he himself learns to pray with him.

Have him sit with you in church from time to time. (This job should not rest exclusively on the parents.)

Remember his birthdays and baptismal anniversaries with appropriate religious gifts—Bibles, Prayer Books, religious articles,

books of saints' lives, etc.

5. Have him visit your home. Take him on outings, seek his confidence, so that he may seek your counsel when he needs the advice of some older person not a parent. Encourage him to participate in religious activities such as acolyte, choir, church school, etc. Encourage him to be regular in his church attendance.

6. Discuss his spiritual progress with his parents, his rector, his Sunday School teacher. Encourage him to come to you with his questions about religion, and be yourself sufficiently well informed to be ready with satisfactory answers.

7. Give him the example of an older friend with a disciplined, holy life, regular in prayers and religious duties, and inspire him to imitate your piety.

8. Be ready to give material help if needed. Be willing to adopt and raise the child in the event of his parents' death. (Parents should include in their will the matter of who shall have the care of their children.)

9. Be present at the child's confirmation and share the joy of that occasion. While technically the godparent's duty ends at the child's confirmation, the relationship may continue and ripen into a warm and wonderful friendship in later life.

Now honestly—how can a Baptist aunt (however pious and loving) or an Episcopalian friend in Boston or Los Angeles, discharge the duty of helping to raise the child as a good Episcopalian in Miami or Chicago? Could you

honestly undertake to assist in the instruction of a child in the Mormon religion, or for that matter in the Methodist or Roman Catholic Church? Could you gain the confidence of a child you see once every year or so on a summer vacation in some distant part of the country? If not, would you ask others to take on such a responsibility?

The Church requires two godparents of the same sex as the child, and one of the opposite sex. This is a minimum. You may have more. And be careful how many godchildren you accept. Being a godparent is a terrific responsibility. It is hard to see how anyone could possibly do justice to more than two or three at a time—and that would keep you hopping. This is a wonderful job for a childless couple, or for older folk whose own children have grown up and left home. And in the last analysis, every member of the parish church has this responsibility for every child in the congregation.

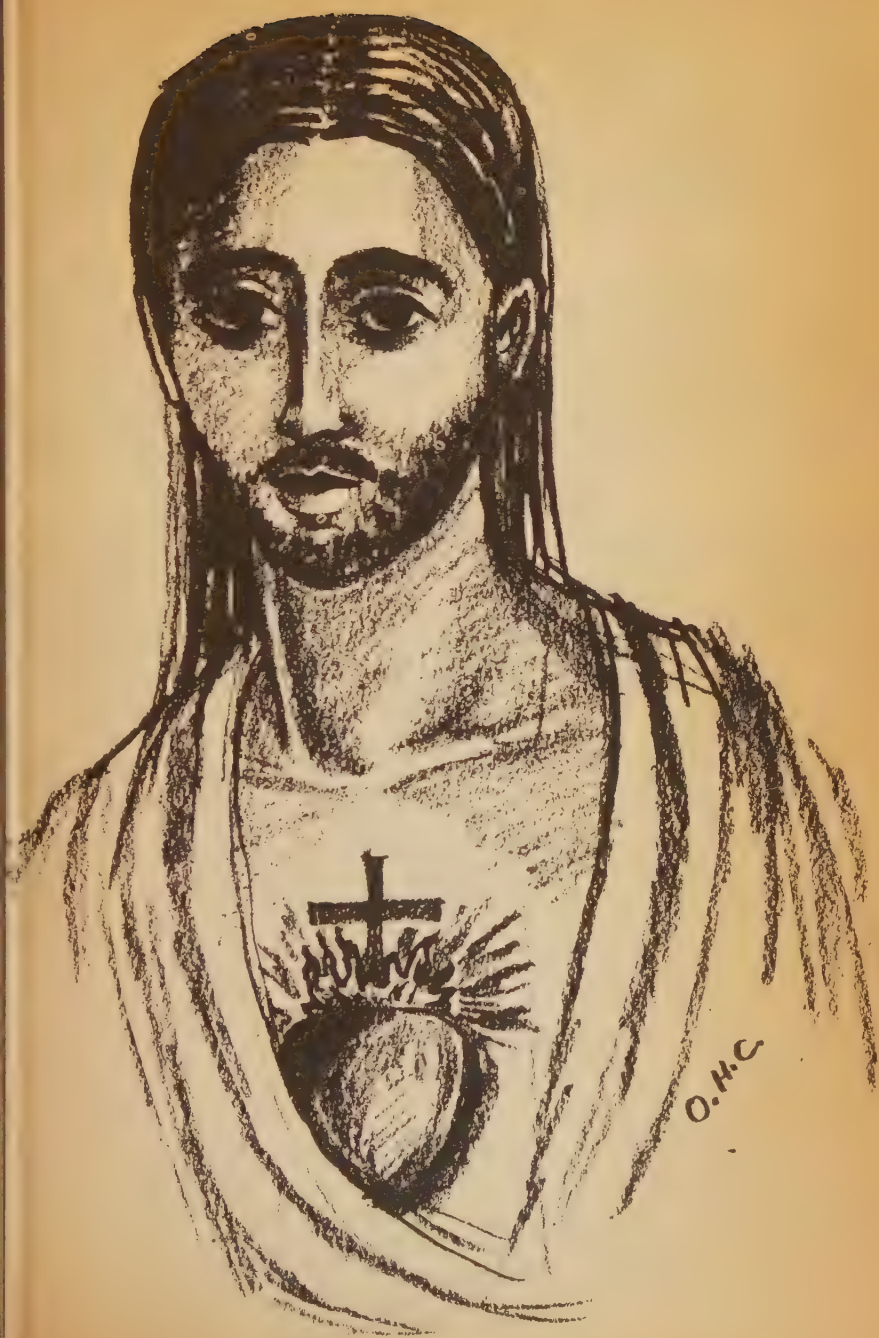
Postscript on Vicarious Religion

The Church has always held to the idea of 100% performance by all members of all church duties. In some dim, mysterious way that we can only apprehend, but not comprehend, the Church's vitality is directly proportioned to this ideal of 100%. In the Old Testament story of Achan's sin (Joshua 7) God withdrew His Presence and help from all Israel because of the sin of one. The Holy Ghost came upon the Church at Pentecost when 'they were all with one ac-

cord in one place' (Acts 2:1). 'And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing' (John 6:39). 'Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me' (John 17:20-21).

If the Church is the Mystical Body of Christ, it somehow must be that the wholeness and fullness of that Body is in some way conditioned to the full participation of all members in that wholeness. In any event, the Church has always felt that the absence of even one member from the assembly was a defect in the effectiveness of the whole. The sin of one is the shame of all; the virtue of one is the glory of all. Thus Christ, the Head, died for the sin of all the members. Just as all the members of a school will say we won when their team is victorious, and we lost when their team fails, so the Church is victorious or is defeated in the virtue or the sin of any one of its members.

This idea is the background against which to understand the matter of godparents being religious for their godchildren—that all the members of the Church may be making their contribution to the life of the whole Body, and the children, even though they themselves are not taking part, may say we are giving the glory and praise which is His due from us all. •



**THE ORATORY
OF THE
GOOD SHEPHERD**



BY MARTIN DAVIDSON, O. G. S.

1. The nature of the Oratory

The Oratory of the Good Shepherd is neither a Religious Community nor a Guild, but a Society of unmarried priests and laymen who live under a Rule which provides as large an element of common discipline as the work of the members permits. Members are organized into "Colleges" according to geographical residence. In England regular, perhaps weekly, College Chapters can be held; in Australian or Southern African Colleges, Chapters are less frequent, as also in the American United States and Canada), but the same Common Rule holds for all, with daily intercessions for professed members by name, and frequent reports and correspondence, where only annual Chapters are possible. The Annual General Chapter, which every professed

member must attend unless excused by the Superior, is the governing body. The Superior is elected for a three year term and may succeed himself. Each College is governed by its local Chapter with an elected Prior.

The "Manual," which is ordinarily shown only to serious applicants, sets forth the Rule and General Constitution of the Oratory, and whatever matter is necessary for its governance. Near the beginning is a section called "The Seven Notes of the Oratory," and these form a kind of Charter for its life. "The aim of the Oratory is the adoration of God in the service of the Lord Jesus Christ, and the imitation of His most holy life. Its fellowship and discipline are intended both to direct and encourage the attempt of its members to achieve this aim. . . . Their

membership will remind them that only in communion with the Good Shepherd and by the power of the Holy Spirit can they carry out their vocation of worshipping the Father and of ministering to the flock of Christ. And as they will seek in the Oratory these blessings for themselves, so they will not fail to acknowledge it their duty so to order their lives that they may be for the strengthening of their brethren. These ends all the notes now to be described will subserve." Then follow the "Notes:" I "Fellowship," II "Liberty," III "Stewardship," IV "The Labour of the Mind," V "The Love that makes for Peace," VI "Discipline," VII "Joy."

Though the Oratory is not an Order or Community yet Profession in the Oratory has obvious roots in the monastic life. It is explicitly stated that the Oratory "is a society of unmarried priests and laymen in the Anglican Communion." This statement is basic to Oratory life quite as fully as is the vow of celibacy in a Religious Order. Members may continue under annual profession if they so desire for their entire life, or they may after five years make profession for a longer period, and after ten years for life. The status of all professed members is the same, but celibacy is of the essence of profession. The vow of Poverty as taken by Religious is impossible in the Oratory since members must support themselves by their life and work. Hence the historic vow is interpreted in the Note on "Stewardship," and in the "Financial Provisions" of the Man-

ual, as a strict accounting of all income and expenses, and a willingness to submit to advice or reproof in these matters, with a definite assessment for the "General Chapter Fund." While "The Oratory shall have no claim on the capital of any member," it does have a say in the use of income. Provision is made for a common purse where circumstances allow.

The Note "Discipline" interprets the classic vow of Obedience thus: "members of the Oratory will bear in mind at all times that they are men under authority pledged by their membership both to accept and to assist in maintaining the common discipline of the Oratory. The wide measure of liberty which the Rule allows in regard to personal life and work will render them particularly careful both in that practice of internal discipline and surrender to the will of God which it is the purpose of the Oratory to assist them to attain, and also in submission to that degree of corporate control which the Oratory and their College demand." There is this further admonition: "Brethren shall consult the Chapter before undertaking additional or alternate work."

In addition to the members of the Oratory itself, there are associated with them Companions — priests, laymen and women. There are separate rules of life for the Priest and Lay Companionships. Each Companion reports on his or her observance of the rule of life to a member of the Oratory at each Embertide, and is free at any time to ask for advice. At the same time Companions contribute

the life of the Oratory by prayer, interest and their share in its discipline.

2. History

The Oratory was founded in Cambridge, England, in 1913 by four Chaplains of Colleges in the University. The four met daily for the Eucharist and Sext, and for a Chapter once a week. On occasion they lived in community at Little Gidding whose founder, Nicholas Ferrar, is the patron of the Oratory. Father Neville Figgis, C.R., acted as their Director. The term "Oratory" seemed suitable since the members while not forming a community were a definite society of Prayer, and the priestly work of each received special emphasis in its dedication to the Good Shepherd. Despite the separation of its members, the Oratory during the First World War maintained its unity and increased in number. The first "Profession" took place after the War when five priests and one layman were professed. Father Frere then Superior of the Community of the Resurrection. Profession was renewable annually and not until 1931 did the Oratory allow profession for women.

In 1920 a house was bought in Cambridge and Father John How (later Primus of the Scottish Episcopal Church), the then Superior of the Oratory, resigned as Chaplain of Trinity College to become Warden of the Oratory House. He was joined there by Father Wilfred Knox who later succeeded him. Some members lived in the Oratory House maintaining the daily

round of Catholic worship, while others continued to live in the Colleges. All met daily for Sext, weekly in Chapter and on Sundays for a sung Eucharist in the Church of St. Edward the Martyr. But the House, while providing a center for the Oratory, was not the Oratory; and in 1939 when the House was given to the Society of St. Francis the Oratory resumed its original character. The work of members during these years was both intellectual and pastoral in the University. Members whose work was at a distance from the "College" were called "Mission Brethren." This provision enabled membership in the Oratory to be extended to the school master, the isolated missionary and the parish priest, who were to keep the Rule and to enter into closer fellowship with their brethren as and when possible.

In 1939 Father Alec Vidler became Warden of St. Deiniol's Library, Hawarden, and a "College" was established there until 1948 when Father Vidler became a Canon of Windsor. In 1950 Father Wilfred Knox died and Father George Tibbatts, then Chaplain of Sidney Sussex College, was elected Superior. Father Tibbatts became Vicar of St. Luke's, Cambridge in 1952 and this became the center of the Oratory. The Southern African College was constituted in 1957 and includes the Bishops of Grahamstown and Pretoria, four other priests (one being a native) in South Africa and two in Northern Rhodesia. A Mission College was formed in Australia in 1959 under the Oxford College,

where Father John Vockler is Bishop of Mt. Gamier and there are four other brethren. There are thirty-nine professed members in the five "Colleges" of the Oratory (in England and Wales, in Southern Africa, and America) and in the Mission College in Australia. In addition there are twelve Probationers. The present Episcopal Visitor of the Oratory is the Bishop of Gloucester.

3. The Oratory in America

The Oratory began in the United States with the Reverend Robert P. Casey who earlier in Cambridge had come under the influence of the then Superior, Father Wilfred Knox. Father Casey was Professor of Biblical Literature at Brown University at Providence and attached to St. Stephen's Church. He made his First Profession to the Right Reverend James DeWolf Perry, Bishop of Rhode Island acting for the Superior in 1941. Bishop Perry became the first Consultant of the American College. In December 1943 the Reverend Martin Davidson, then Chaplain of St. George's School, Newport, having served as Probationer for the required time, made his First Profession to Father Casey. Several other priests and laymen became Probationers and three made their First Profession, and during this time the College was able to hold regular Chapters. In 1947 Father Peter Lambert, Headmaster of the Appalachian School, Penland, N. C., was received as Probationer and in time made his First Profession. Fr. Alec Vidler of the English Colleges was in this country in

1947 and his visit strengthened the Oratory Life noticeably. However in the next few years three priests withdrew at different times and for different reasons, and Father Casey became a Fellow of Sidney Sussex College, Cambridge and joined the College there. This left only Father Davidson and Father Lambert as professed members of the American College. Father Davidson left Newport to become Senior Assistant at Trinity Church, Princeton, N. J., where several present members were attracted to the Oratory, and in 1957 after he had moved to St. John's Parish, Frostburg, Maryland, a Chapter was held there. Father Richard Young of Bishop Anderson House, Chicago, made his First Profession and Father Victor Preller became a Probationer. In the winter of 1959 Father George Tibbatts, Superior of the Oratory, came to this country and in the Chapel of Bishop Anderson House admitted Father Preller to First Profession with Father Davidson assisting. Father Preller has since returned to the Graduate College in Princeton. In 1960 the General Chapter admitted Father Henry Hill to First Profession and attached him to the American College as he was leaving his post as Chaplain of St. John's College, Cambridge and returning to Kingston, Ontario. In September 1961 Fr. Hill became Lecturer in Medieval History at Canterbury College, Windsor, Ontario. The late Right Reverend Wallace John Gardiner was Consultant of the Oratory until his death. The present Consultant is the Bishop of Maryland. •

THE PARISHIONER WHO HAD NO HEART

*By
Elaine
Murray
Stone*

ONCE upon a time in a very small but busy parish there was a parishioner who had no heart. She gave the appearance of being very devout, as she attended all the services on Sunday and during the week. Whenever there was a Mission or Quiet Day she came and sat in the front pew for each session. She professed to know everything about the services, liturgy, music, clergy, history, rubrics, vestments and politics of the Episcopal Church. That was quite likely, as she had a fine brain; but the poor lady didn't have a heart.

When she looked at the cross on the altar, she automatically theorized about the dogmatic angles of the crucifixion and its relevancies to the redemption of mankind; but she never gazed upon it with thankfulness and love. She couldn't, because she didn't have a heart.

As the crucifer and choir passed by her in procession up and down the nave, she bowed automatically and then proceeded to analyze the tonality of the choir, whether

it was a fraction of a quarter of a tone sharp or flat, or if the hymn was the proper choice for that particular Sunday. She never really enjoyed the music or the ceremony, or felt deeply about it. She couldn't help it, you see, because she didn't have a heart.

Although she had never arranged a flower in her life, she seldom failed to notice if a vase was out of alignment on the altar or if the flowers had lost their first bloom. She never donated any flowers in loving memory of a relative or friend. How could she love anyone, when she didn't have a heart?

In this little parish there were not enough people to go around for all the jobs that needed doing, and she was often asked to bake a cake for a meeting, or help wash the dishes in the kitchen after a Parish Supper, or to serve the coffee after the main service on Sunday mornings; and at Christmas to help clean out the little rustic clapboard church and decorate it for Midnight Mass. But she always said she didn't have the time, or didn't expect to be in town, or gave some other fragile excuse. She never stopped to think that the others had houses to tend, and children to feed, and Christmas shopping to do. So these faithful women were left to do all the extra work year after year, many times tired enough to drop as they put away the last dish, or swept up the dust under the last pew, or finished ironing the crucifer's cotta just as the acolyte started to light the candles. But she didn't care how overbur-

dened and tired these few faithful women were, because she did not feel anything—she didn't have a heart.

The parishioner who had no heart arrived at her usual time before the eight o'clock Communion Service and opened the door of the church. A blast of frigid air rushed out. Why, it was just as cold inside the church as out. She shivered as she closed the door behind her. Mr. Watson must have forgotten to get up and turn on the furnace. She knelt in her front pew and laid down her purse and gloves. They sank into a thick layer of dust. Oh, she thought, that awful Mrs. Smith has forgotten to come by and dust the church. She has always done it every Saturday for years.

Then she lifted her eyes to the altar and immediately sank into the seat with shock. The light over the altar was out. There were no flowers in the vases, no candles were set out on the altar, the credence table was bare, and all the green hangings were up from last Sunday. Where was everyone? What was the matter with these dreadful people who had always done these jobs? And where were they today? She was furious. But then she thought, at least Father Faithful will soon be here, and set all these things straight; and there will be a service. So she sat back and relaxed for a while.

But the allotted fifteen minutes passed. It was time for the service to start and still no one had appeared. Mrs. Heartless was shivering with cold in the unheated, emp-

ry church. As she sat waiting in anger she said to God, 'Well, at least there is one faithful member of your congregation here. See me. I'm sitting in my usual place, at my usual time, in spite of this dreadfully cold morning and all the ice on the streets. You can see that I am a very good Episcopalian.' And she smiled to herself. But her smile began to change into a look of awe and fear as a figure appeared over the altar.

'I am the angel of God,' said the apparition, 'and He has sent me to tell you that there will be no service this morning. He is sorry that the church is so cold, but Mr. Watson died suddenly in the night, and in the excitement no one thought to come over to turn up the furnace. You see, he has done it for so long that people just assume that he will forever. And Mrs. Smith planned to come over yesterday to clean the church, as she usually does every Saturday, but she slipped on the ice on the way over and broke her leg. She is in the Good Samaritan Hospital in traction.

Mrs. Carleton is dreadfully sorry about the flowers, but she could not get out of bed yesterday as she has a bad cold, and her laryngitis is so severe she couldn't even call up on the telephone for someone else to arrange the altar. The acolyte missed the only bus that will get him to this service from his house way out of town. And Father Faithful is still home desperately trying to get his car started, but it is such an old model that it can't adjust to this freezing weather anymore.

'You see, Mrs. Heartless, it takes a lot of people to make sure that everything is in order for the service when you arrive here.' With this he disappeared.

Or maybe it was that Mrs. Heartless just couldn't see him through the tears that poured down between her fingers and dripped off her nose as she buried her face in her hands.

'O God,' she prayed, 'I've been just heartless expecting everyone to do all the work at this church Sunday after Sunday, year after years, while I enjoyed all its beauty, the fruit of their labors. O God, I beg of you, give me a heart, an understanding, faithful heart, like all these good people have, so I won't be a useless parasite feeding myself with beautiful religious feelings and devout thoughts upon the labours and efforts of others.'

Suddenly she felt a warm glow in the place her heart was supposed to be. She felt a great love for her parish church and a desire to serve God in it for the rest of her life. She arose from her seat and with her lace-edged handkerchief began to dust the pews. At the back of the church was a chart for those wishing to serve on the Altar Guild. She signed her name. There was also a chart for those who wished to donate flowers. Here she also signed her name. She felt aglow all over as she pushed open the door to leave. Then for the first time in her life she turned around and bowed to the cross on the altar and said, 'O Lord, I thank you from the bottom of my heart.' •

THE CHURCH OF LANKA a summary of the principal provisions of a scheme of Church union in Ceylon.

AT THE 1958 Lambeth Conference notice was taken of the concrete plan for Church Union in Ceylon, involving two dioceses of the Church of India, Pakistan, Burma, and Ceylon, Methodists, Baptists, Presbyterians, and Congregationalists (presently members of the Church of South India). Resolution 23 of that conference called upon all the Provinces of the Anglican Church to be willing to enter into full communion with this proposed "Church of Lanka" on its inauguration. Some acquaintance with this scheme upon which our Church will be called upon to make a decision seems essential.

In the preamble to its constitution, the Church of Lanka says: "The uniting Churches owe also to their parent Churches the Catholic inheritance in the undivided Church and their character as Churches within the tradition of the Reformation," while it acknowledges that the final aim "must be the union in the one Universal Church of all who acknowledge the name of Christ." It goes on:

The unity of His Church for which Christ prayed is a unity in Him and in the Father through the Holy Spirit, and is therefore fundamentally a reality of the spiritual realm . . . But this Unity of the Spirit must find expression in the faith and order of the Church, in its worship, in its organization, and in its whole life, so that, as the Body of Christ, it may be a fit instrument for carrying out His gracious purposes in the world.

From this general statement of purpose it moves to a declaration

of Faith in the Scriptures and the Nicene and Apostles' Creed as the ecumenical confessions of faith.

The rite of Christian Initiation contains what we call Baptism and Confirmation, and concludes with Holy Communion, in the manner of the early Church. The constitution specifically refers to Baptism "new birth, the forgiveness of sins, and the gift of the Holy Spirit," and states: "Full Christian initiation is a process which is concluded only when the initiate participates for the first time in Holy Communion." The rite has seven parts: (1) declaration of the Church's commission to baptize, (2) confession of sins by the candidate, (3) witness of Christian belief before the congregation, (4) assent to the Apostles' Creed, (5) baptism with water in the name of the Trinity, (6) confirmation by the laying on of the hands of the bishop, and (7) the right hand of fellowship from the presbyter. The Holy Communion usually follows immediately.

There is provision for confirmation as a separate service for those baptized in infancy as a condition of admission to communion. The presence of Baptists in the United Church means that there will be a number of adult baptisms. The Church requires a dedicatory rite for the infants of those Christian parents who conscientiously object to infant baptism.

The celebration of the Holy Communion is restricted to the Bishop and Presbyter, and the use of bread and wine (not unfermented grape juice) and the Words of Institution are required. The declaration of items to be included in the rite include the anamnesis of Christ's sacrifice, and a recognition that Christ is Himself the true celebrant and Bread of Life in the Eucharist.

There can be little doubt that the Church of Lanka is well within the framework of the Lambeth Quadrilateral on these points. In fact, they are almost more primitively Catholic than the Anglican Church.

Naturally it will be their attitude toward the ministry which will be most important in determining our relationship with them. The Church of Lanka says this of its own ministry:

The uniting Churches accept the historic episcopate in a constitutional form as a part of their basis of union. By historic episcopate is meant the episcopate which has historic continuity with that of the undivided Church . . . Continuity with the historic episcopate shall be maintained.

It also makes this declaration about the priestly nature of the Church:

Because the Church is the Body of Christ, it is therefore a royal priesthood through which Christ the risen and ascended High Priest continues His priestly work. All members are called, in virtue of their union with Christ to a priestly ministry; both Godward, in the offering of spiritual sacrifices, gifts, and prayers for mankind; and manward, in the shewing forth by life and word of the redeeming of God. No individual and no one order in the Church can claim exclusive possession of this Priesthood.

The (ordained) priesthood is representative and organic, not substitutionary. 'Organic' means acting as an organ or limb,

such as the eye or hand, which cannot act apart from the living body, but must act organically to the whole body. The difference therefore, between the ministry and laity is not a difference in kind but in function.

The duties of the three orders are spelled out in familiar terms, although the title priest is not applied to the second order which is uniformly called presbyter. His duties are defined, however, in terms which leave no question as to his office. He is "to strive to bring sinners to repentance, to fulfill the ministry of reconciliation by pronouncing God's forgiveness to penitent sinners both in the public and the private exercise of that ministry," as well as to celebrate the Eucharist, bless, and fulfill a pastoral office.

The duties of the bishop as chief pastor of the diocese and as pastor *pastorum* are spelled out, and his position as imposer of ecclesiastical discipline is recognized. The duties of the deacon are also given, and provision is made for both "regular" and permanent deacons. Religious orders, and a variety of lay ministries, including that of diaconess, are authorized.

The ordinal, which is included in the proposed scheme of union, is based upon the English ordinal, including the Communion Service from the English Prayer Book of 1662. Its preface reads:

In the forms and ceremonies set forth in the Ordinal the Church of Lanka makes provision for the continuation of the Sacred Ministry which is God's gift to His Church, and for doing what the Church does in the ordering of Bishops, Presbyters, and Deacons.

The only significant changes from the English form are the chang-

ing of the word priest to presbyter in the ordination sentence and the omission of the line, "Whose sins thou dost forgive . . ." While we may regret this omission, it is plainly provided for elsewhere, and is in fact an alternative in our own Prayer Book.

One addition to the ordination of presbyters and deacons is the giving of the right hand of fellowship to the ordained by the bishop after the laying on of hands. Strange as this practice seems to Anglicans, a good case can be made out that it is an excellent modern adaptation of the kiss of peace.

The crucial provision of the Ceylon Scheme which differentiates it from the South India plan is the immediate unification of the ministry. The means for this unification is to be the consecration of all bishops elect who have not already received episcopal consecration by "three duly authorized bishops, if possible from outside Ceylon, representing different Church traditions and acceptable to all the uniting Churches." This is to be immediately followed by a service of commissioning of all those who have been elected bishops in the Church of Lanka and duly consecrated. At this service they are to receive "by prayer and the laying on of hands by ministers of all the uniting Churches duly appointed for this purpose, a commission to exercise their ministry in the Church of Lanka."

After this, each diocesan bishop is to hold a similar service for all presbyters in the Diocese.

It is important to look at these forms, for which the authors readily admit "there is no historical precedent," for Lambeth clearly believed that the forms set forth were sufficient to provide the other Churches with Catholic orders.

The preface to this service begins, "The good hand of God being upon us," and goes on to tell how it is the intention of the uniting Churches to unify their ministries by this rite and "join together in one all the several inheritances of grace and authority which have hitherto been the possession of each Church in separation." It goes on to define its intention "to continue and reverently use and esteem the threefold ministry of Bishop, Presbyter, and Deacon which existed in the Undivided Church."

At the service for bishops it goes on to say "that each of them has received from Christ a real ministry of the Word and Sacraments," but that "this United Church humbly trusts that in this Service God will bestow on each of the persons elected and consecrated Bishop such graces, gifts, character, and authority as they severally may now need to fulfill the charge to be committed to them in the United Church."

The actual formula is:

Forasmuch as you have been consecrated to the office and order of Bishop in the Church of God and have been elected to be a Bishop of the Church of Lanka, we, on behalf of the uniting Churches, commission you as a Bishop of the Church of Lanka and acknowledge you to be **now** possessed of the fulness of the ministry of this Church in which are joined together our divers ministries. The grace of the Holy Spirit be with you, enlightening,

strengthening, and endowing you with wisdom all the days of your life. In the Name of the Father and of the Son and of the Holy Spirit, Amen.

This formula is to be used at the Service of Inauguration of the Church of Lanka, as a part of the Holy Communion, immediately following the consecration of the bishops-elect not previously episcopally consecrated.

For the lower clergy a service of union is also provided to be conducted by each diocesan bishop. This service is also to be held in the context of the Eucharist. The formularies officially declare that its intention is to continue the threefold ministry, "To provide a ministry fully accredited in the eyes of all its members, and, so far as may be, of the Church throughout the world," and "to endue each according to his need with grace and authority for the exercise of the office of presbyter in the Church of Lanka within the Church Universal." The Lambeth resolutions urge most strongly that this phrase be altered to "presbyter in the Church Universal and within the Church of Lanka," or "according to the constitution of the Church of Lanka."

The office itself contains a declaration "to avoid all unnecessary scruple" that it "does not imply a denial of the reality of any commission or ordination previously received," nor "bestow again any grace, gifts, character, or authority that has already been bestowed upon them by God through whatever means."

The "ordination prayer," to beg the issue of what it is, contains the previously quoted phrase, "to

endue each according to his need, etc.," specifying that the commission is that they may "faithfully proclaim the gospel of Thy Kingdom, minister the word of Thy truth, offer unto Thee spiritual gifts and sacrifices, and administer the sacraments which Thou hast ordained." This is followed by the laying on of hands, with this formula:

Forasmuch as you were called and ordained minister/priest/presbyter in the Church of God within the — Church, and are now called to a wider ministry in the Church of God as Presbyter within this Church of Lanka; receive from God the power and grace of the Holy Spirit to exercise this office in the Church of Lanka and to nourish by Word and Sacraments all members of Christ's flock within this Church of Lanka, In the Name . . . Amen.

Take authority to preach and teach the Word, to fulfill the ministry of reconciliation and to minister Christ's sacraments in the congregation whereunto you shall be duly appointed. Amen.

There is no particular service for deacons, but that for presbyters is to be adapted. This service is also to be used for the admission of new ministers from other Churches who wish to enter the Church of Lanka.

The one provision which Lambeth realized was irregular, but not in their view, a bar to full communion with the Church of Lanka, is that a visiting minister "ordained in any Church which is at the time of union, in full communion with any of the uniting Churches" may celebrate the Holy Communion if invited by the presbyter in charge, subject only to the regulations the bishops must impose to safeguard the conscience of the congregations. •

(Quotations are from **Scheme of Church Union in Ceylon**, 3rd revised edition 1955, Christian Literature Society, Madras.)



PRAYERFUL THOUGHTS OF A KNITTER

By Grayce Dodge White

GOD has designed in His 'Great Book' a pattern for each of His children to follow. I do not know what mine will look like when it is finished. That will depend on how well I submit myself to Him in following His directions
As I knit and purl.

At life's beginning I did not know how many rows I would be called upon to knit. My Lord did not tell me, nor did I care to know, for the length of my life has not to do with the pattern He has thought out for me

As I knit and purl.

There will be blocks of suffering and many squares of sorrow, but if I knit them with submissiveness they will add much to the design

As I knit and purl.

So, too, will there be diamonds of blessings sprinkled through the pattern. After each dear gift I must quickly follow with a row of

thankfulness to bring out its beauty
As I knit and purl.

The stitches I drop will be my sins and misdeeds and they will mar the pattern, but if I notice them in time I can pick them up again and by knitting repentance in the rows to follow the pattern will grow even lovelier

As I knit and purl.

I know I must knit each row of my life with humble subjection no matter whether it be one of joy and sorrow and must always pray as I follow the pattern, "Thy will be done, dear Lord,"

As I knit and purl.

Then when my life span is over and God wills that I cast off my stitches, I can do it joyfully and as I present myself to my Lord, I trust He may say, "Well done, my child, you followed the pattern well.

Your work hath eternal beauty."

E I K O N B A S I L I K E

IN THE Prayer Book of 1662 there was a commemoration of Charles I, King and Martyr, and a special service was appointed for him. This was removed in 1859. Five churches were dedicated to him and he may almost be considered to have the status of a local Saint by popular acclamation.

The new Canadian Prayer Book has revived this former commemoration, thus:- January 30: Charles Stuart, King, beheaded 1649.

In spite of the indecision and thoughtlessness of Charles I, which were the despair of both friend and foe, there is no question of his devotion and fidelity to the Church of England. Macaulay points out that his execution was not only a crime, but an error, for on the scaffold a prince known chiefly for his faults was given the opportunity to display qualities

which called forth the admiration and love of mankind, the high spirit of a gallant gentleman, and the patience and meekness of a penitent Christian. His domestic life was without blemish and the errors of misrule which stain his memory are forgotten. He seemed to die a martyr and from that day a reaction was set up in favour of monarchy which never ceased until the throne had been set up again in all its old dignity.

His last words to his judges were full of royal dignity: "To your power I must submit, but your authority I deny."

Andrew Marvell (1620-78) pays him this tribute:

He nothing common did, or
mean,
Upon that memorable scene,
But with his keener eye,

by Elwin Malone

The axe's edge did try,
And bowed his comely head
Down, as upon a bed.

It was not only the dignity that Charles exhibited at his execution which stirred up popular sympathy for his memory, but much of this was produced by the publication soon after his death of *Eikon Basilike*. This was a book of devout meditations beginning with the calling of the Long Parliament and closing with a review of his life up to his imprisonment at Carisbrook Castle.

Had this book, "A Portraiture of His Sacred Majesty in his solitude and sufferings" appeared sooner, it would probably have saved Charles's life, though it is scarcely possible that it would have restored his throne; but published immediately after his death it caused a sensation that had few precedents in literary annals, and was a chief influence among the many forces that put the crown on his son's head. It possessed the charm and solemn authority of the last testament uttered on the grave's brink by a monarch whose violent death had filled men's hearts with horror and compassion. In a single year it passed through fifty editions in many European languages. Whilst it caused wonder at the piety, the moderation, the grandeur of the murdered prince, it made thousands, who had been on the side of the Parliament relent towards the unfortunate monarch and entertain repugnance for his murderers.

The authorship of this book, however, was claimed by a Dr.

John Gauden, who sided with the Parliament when Oliver Cromwell's star was in the ascendant, but who, for personal ambition, conceived the idea of arousing the people's sympathy by composing a diary of the king in his imprisonment, which overlooked his misrule and presented him as a model of christian rectitude and dignity. He stated that he showed the book to the king who at first refused to be a party to a literary fraud, but afterwards consented to be considered its author. This was kept secret as long as the Commonwealth lasted, but at the Restoration of the Monarchy he avowed himself, to certain members of the Royal Family and a few others, to be the author of the *Eikon*. He used this as a plea for ecclesiastical preferment and was given the Bishopric of Exeter. This was a bitter disappointment and he complained of the poor reward he received for his services to the crown. His wheedling importunities and veiled threats eventually brought him the promise of the Bishopric of Winchester, but Lord Clarendon who bore him little good will advanced another to the See, while Gauden was translated to Worcester, which he held for less than a year, dying, it is said, heart-broken by the mortification of missing the greater rewards he sought.

While a great many literary critics accept Gauden's authorship of *Eikon Basilike* there are some who will not admit it. Dr. Wordsworth, Master of Trinity College, Cambridge, was one of these who wrote several pamphlets in de-

ence of King Charles' authorship. At first it was generally accepted as the King's work, but in the latter part of the century Dr. Gauden's claims were being admitted. Even John Milton who was commissioned to write his *Eikonoklastes* in refutation of the *Eikon* possibly considered it the work of Charles I.

Colonel Hammond, Governor of Parisbrook Castle, had many opportunities of observing the habits of his royal prisoner, and stated: "Part of that Book if not the whole, was writ when he was my prisoner, where I am sure he had nothing but a Bible, pen, ink and paper; and going to call him out of his closet for dinner, which I always did, found him still a-writing, and staying behind to see what he writ, the paper being still wet with ink, I read at several times most of that book."

Archbishop Tenison's copy of the *Eikon* states in his own handwriting that Dr. Mew, Bishop of Winchester, told him he saw the king's closet keeper before the battle of Naseby carry out the king's papers and after the fight among torn fragments he took up some pieces of *Eikon Basilike* written by the king's own hand.

William Levét, page of the king's bedchamber, declared that during the king's imprisonment he read over the book, written by His Majesty's hand, long before it was printed and that Royston the printer was imprisoned because he declared that Charles I was the author.

Richard Royston himself was granted at the Restoration the

monopoly of printing the works of Charles "especially those most excellent histories and soliloquies by the name of *Eikon Basilike*."

The foregoing statements are taken from *Eikon Basilike*, or the King's book, edited by Edward Almack F.S.A. (1904).

It seems impossible that one who could write Gauden's "just invective against those of the army and their abettors, who murdered Charles:" containing such violent language as "Go on you appollyons, you abaddons, in the spirit of antichrist to fill up the measure of your abomination, till you are drunk with blood and stumble and fall together" could also write these gentle words taken from the *Eikon*: "As I do freely pardon for His sake those who have offended me in any kind; so my hand shall never be against any man to revenge what is past, in regard to any particular injury done to me." Such words recall the king's last word to Bishop Juxon, who attended him on the scaffold, "Remember," a dying reminder that none, but his actual murders, should ever be punished.

The *Eikon Basilike* is certainly an apologia, but through it all there breathes an atmosphere of deep and sincere Christian love and profound penitence. "Though they think my kingdoms on earth too little to entertaine at once both them and me, yet let the capacious kingdome of thy infinite mercy at last receive both me and my enemies." This quotation comes from the last meditation in the book and is typical of the spirit which pervades it. •

VACATION FARE - 1961

THE CURRENT word is Communication. That covers everybody's living. It can be with fellowsaints in the Church, talking with friends on the phone; writing letters; or reading.

As a matter of fact, this subject pretty well answers the politicos and social scientists in the matter of Senior Citizens and what to do with them. Certainly not building de luxe homes, as has been done, advertising 'all the luxury of country club life, no children to bother.' Who wants that? Most old folks have no yen for country club life, and do welcome the company of youngsters. Reading is a grand way to get ideas from older and wiser folks, and from the younger generation, and from folk richer or poorer, religious or irreligious.

But to the subject of reading: there have been many excellent new titles in the last year, on which to start your selection of vacation reading.

The list starts with 'The Anatomy of Freedom,' by Judge Harold Medina (pronounced Meedena). This is the thrilling story of the son of a wealthy Mexican planter, who attained top rank in the

Bench and Bar. It includes the story of his trial of a group of Communists, and his defense of criminals as their lawyer without fee. (An older book gives his personal biography, 'Judge Medina,' by Hawthorn Daniel.) Judge Medina is a convert to the Episcopal Church, and a very active communicant. His speech before the banquet of the Church Club of New York is still quoted as one of the finest. But the theme of the Judge's book is the glory of our American Freedom. It makes the reader a thoughtful and militant American.

'Silhouette in Diamonds,' by Ishbel Ross. This is another story of a good Anglican, Mrs. Potter Palmer, of Chicago and world-wide fame. She and her husband were a devoted couple, leaders in society of the 'gay 90's' variety; responsible for the great Columbian Exposition of 1892. Mrs. Palmer was a leader in equal rights for women, though of the non-militant type.

Third on the list is 'Wilfred Grenfell, his life and work,' by J. Lennox Kerr. 'St. Luke of the Labrador' is well known to thousands through



By W. Dexter Wilson

His lectures throughout this country, many previous books, and many local organizations who support the work among deep-sea fishermen. This book should not be overlooked for that reason. It is authentic, the result of lengthy research, but concisely written. Sir Wilfred's life was filled with unbelievable devotion to Christ and daring in His service that dwarfed all other mariners and physicians.

Now after three titles about great modern Anglicans, it is well to have a different kind of spice. Only in America,' by Harry Golden, the Carolina Israelite and widely known columnist. He started life in the crowded Eastside of New York City, was brought up in an orthodox Jewish family, and scraped together a prodigious education, sandwiched between working day and night. The book is filled with human interest stories and salty philosophy. Over all it is a tribute to 'the land of the free and the home of the brave.' It is in that respect like the 'Anatomy of Freedom,' but seen through entirely different spectacles.

Next on our menu is a human interest story, 'The Listener,' by

Taylor Caulwell. This might well be a sermon on 'who has ears, let him hear.' It is a story of a humble man in a small town, dedicated to listening and not talking, till he has something to say. The problems he solved by listening and imagination, used in Christian charity, would make a score of excellent short stories (but the book is not too long).

Sailors, active or rocking chair, and lovers of good whodunits will enjoy 'Aground,' by Charles Williams (the author of 'Sailcloth Shroud'). Enough said.

For the last course is recommended 'Taken at the Flood,' by John Gunther. Do you know about Albert Lasker? I had never heard of him till chancing on this book. The well-known author of the 'Inside' books does extremely well with this very successful leader of modern advertising, philanthropist, civil servant, and lifelong driver for medical research. It will become a handbook for all folks interested in communication.

So the chef has prepared his seven course meal around this idea, and hopes it will tickle your palate. •

EVIL, IMMORALITY AND SIN

by Maria E. Martenet

A HEADHUNTER stands on the edge of a jungle clearing. It is the site of an enemy village. A warrior of the other tribe passes close to him; his poisoned spear hurtles through the air with only a whispered swish. This is no new brave, trying for his first head. The spear flies straight and true. The other man falls without a cry, pierced through the heart. Stealthily but quickly, before the attention of other villagers strays that way, the warrior darts into the clearing and drags his victim into the underbrush. For the next two weeks, while the head is being shrunk, there will be great festivity and celebration in the village of the successful one. The god to whom the offering is made will be pleased, and the tribe will be blessed with abundant food all winter. All their new young warriors will be brave and their women fertile.

An American business man and his wife are visiting in Bagdad, where his firm has dealings. A local dignitary, anxious to improve relations, invites the couple to his home for an evening. The American dons his best business suit, but neither hat nor topcoat in the warmth of the climate. His wife wears her best party dress, recently from Fifth Avenue. When they are shown in, the host is obviously embarrassed, and the women of his household retire from the company at once, shocked and offended. The effort at closer relations has ended in dismal failure, and the evening of

misunderstanding cannot end too quickly for either side.

Harriet knows her susceptibility to alcohol. Even in her early twenties, she has learned from experience that, if she takes one drink, she wants more and more, and wants it in a different and more urgent way than her friends. She also knows that even one drink does things to her that it does not seem to do to most people. Twice only luck has prevented tragedy from her lowered amorous inhibitions. Still, all her friends drink just a bit at parties, and it is surely harmless. She knows them to be good, moral, religious people. There is certainly no sin in moderate drinking. Even our Lord drank wine. So Harriet will not be 'different.' She takes the drink.

Here we have evil, immorality and sin, each distinct and apart from the other two. The headhunter is performing a religious act, one that he believes is ordained of God. His motive is not the desire to kill. It is the willingness to risk his own life to please his god and benefit his tribe. His action is approved by the society in which he lives. Even his victim would agree with him in principle, though he would prefer to reverse the action of who took whose head.

The American business man and his wife did not do any evil act, nor did they commit any sin. They did violate the sense of right and wrong of their hosts though on two scores. When the man appeared among the women of the

household without a hat or head-
covering of some sort, and the
she appeared with her face ex-
posed, their hosts felt just as we
would if our guests arrived with-
out any clothes. They were well-
dressed for their own culture, but
decently clad for the culture in
which they were visiting.

Harriet is right that one drink,
any moderate drinking that
does not rob the person of the
use of right and wrong or lead
to alcoholism, is not a sin. But in
the case that one drink, that is
not evil and not immoral, is a sin
because it is too much for her,
and she knows that and knows it
is wrong, yet takes it anyway. It
is often most difficult to distinguish
personal sin, when it is not an
evil, not immoral, and not a sin
in others.

Evil, immorality and sin. Here
we have three relatives. Evil is
that which is opposed to the will
of God. Although it is relative to
God, it is absolute to all else. It
is an evil act to kill or steal, wheth-
er one knows it to be wrong or
not. But the headhunter commit-
ted no sin, because his will was to
do the will of God. Neither was
his act immoral, since it was the
approved action of his time and
culture. It is wrong to speak of ills
and misfortunes arising from in-
animate causes as 'evils,' unless
they are conceived to be un-
leashed brute force that produces
effects contrary to the will of God.
Evil applies specifically to willful
action, but if the performer does
not know the will of God, the evil
action is not sinful.

Immorality is the violation of

the 'mores,' the general consci-
ence of the culture and society,
and wrong, without specific re-
ference to the absolute of good
the things people regard as right
and evil. A French woman who
goes on the beach in only bathing-
trunks in France is not immoral.
When she does the same thing in
America, she is. Whether it is a
sin in either place depends on
whether she does it for healthful
sun-bathing, or to arouse illicit sex
desires in men around her.

This finally brings us to sin. Sin
is relative to the individual. If
a man believes in his heart
that an action is wrong, and con-
trary to the will of God for him,
then it is a sin for him to do it,
even though it is not an evil thing
in itself, nor in other people. Sin
then is the deliberate and willful
rejection of what we know or be-
lieve to be the will of God for us.
The headhunter would have been
in sin if he had refused to do the
evil act, for then he would have
been refusing to follow what he
believed to be the will of God.
Willful rejection of the will of God
is sin, and it is the refusal, not the
act, that determines it. Sin, there-
fore, is a state of will, a self-will
in preference to God's will.

It is not too uncommon in hu-
man experience that a man must
choose between immorality and
sin. The conscientious objector is
immoral; he is refusing to accept
the group-standard of right and
wrong of his time and culture.
Yet he makes his choice in order
to avoid his own apperception of
God's will for him. The early
Christian martyrs defied the mores
of their time by refusing to sa-

crifice incense to the pagan gods, to avoid the sin of apostasy. The man who refuses the Sacraments of the Church because he does not believe them to be God's will for him is not in sin. He would be if he accepted them without the inward conviction. Equally, the man who does believe them to be God's will and still absents himself from them is in sin.

Evil is that which is opposed to the will of God, known or unknown.

Immorality is that which is opposed to the group conscience of right and wrong of the particular time, culture and place.

Sin is deliberate disobedience to that which one recognizes as the will of God for him, whether it be in respect to an evil that is wrong for everybody, or an individual act. •

BOOK REVIEWS

THE MEDIAEVAL MYSTICS OF ENGLAND. By Eric Colledge. New York, Scribner's, 1961. Pp. 320. Price, \$4.95.

After an interesting and valuable introduction, outlining the growth and importance of mysticism in the English religious tradition, the author leads us to the writings of the mystics themselves. Significant excerpts from the works of St. Aelred of Rievaulx, St. Julian of Norwich, Richard Rolle and others give ample proof of the richness and fecundity of mediaeval England's spiritual heritage.

Though this may be the result of a typographical error, Plotinus, the

neo-platonic philosopher, is described as a 'Christian Platonist.' While it is perhaps, no exaggeration to say — with Rudolf Eucken — that no other single pagan had greater influence on Christian philosophy and theology (especially in the case of St. Augustine, and the Pseudo-Dionysius) he never embraced Christianity. However, this error is a minor blemish which does not mar the fabric of this edifying anthology. —J.P.R.

GLAD IN HIM WITH PSALMS. Devotions from the Psalms for use at Holy Communion. By Michael Peck. Seabury Press, 1961. Pp. 70. Price \$1.65.

The text of the Order for Holy Communion as found in our American Prayer Book is accompanied with wisely chosen selections from the Psalter. This book should prove to be a real devotional help to participation in the Eucharist. —B.S.

WAYMARKS OF THE PASSION. By Eric Graham. Longmas, Green & Co., 1961. Pp. 85. Price, paper \$.95, cloth, \$1.75.

This is a devotional exposition of the Passion according to St. Mark, by the former Bishop of Brechin. —B.S.

CHILDREN AND RELIGION. By Dora P. Chaplin. Revised edition. Scribners, 1921. Price, \$3.95.

This is a practical guide for priests, parents and teachers covering every phase of the child's religious development. Dr. Chaplain has cleared up many areas of doctrine which were vague in the 1948 edition, and has integrated into the text one of the most comprehensive bibliographies available in this field. The book gives in clear, jargonless language the how and why of religious education, both in the home and in the parish church.

—W.R.H.

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◆ The Reverend HOMER F. ROGERS is Rector of St. Francis' Church, Dallas, Texas.

◆ The Reverend MARTIN DAVIDSON, OGS, is Prior of the American College of the Oratory of the Good Shepherd, and Rector of St. John's Church, Frostburg, Maryland. Next month we will present an article on the Sisters of St. John the Divine in Canada.

◆ ELAINE MURRAY (MRS. F. COURTNEY) STONE is a Tertiary of the Order of St. Francis and a communicant of Holy Trinity Church, Melbourne, Florida. Mrs. Stone is also the author of 'Love One Another' and 'Taming the Tongue', both published by Holy Cross Press.

◆ The Reverend LEONEL L. MITCHELL, S.T.M., is a Priest Associate of the Order and Rector of Christ Church, Warwick, N. Y.

◆ MARIA E. (MRS. O. C.) MARTENET is a communicant of St. Andrew's Church, Yardley, Pennsylvania.

◆ 'Eikon Basilike' is by the Reverend Canon ELWIN MALONE, a priest of the Anglican Church of Canada.

◆ GRAYCE DODGE WHITE is a member of the Confraternity of the Love of God and a communicant of St. Paul's Church, Lancaster, New Hampshire.

◆ Our thanks again this year to W. DEXTER WILSON for recommendations for vacation reading. Mr. Wilson is a communicant of All Saints' Church, Syracuse, New York.

◆ ART WORK: 'The Marriage of the Virgin' by Luca Signorelli, pages 220-221, courtesy of the National Gallery of Art, Washington, D. C.; the Frontispiece and sketches on pages 246 and 251 are by Robert Charles Brown, an associate of the Order; the drawing of the Good Shepherd on page 235 is the work of our good friend Allan R. Crite; other art work, including the drawing of the Sacred Heart on page 233 by brethren of OHC.

COMMUNITY NOTES

FATHER Tiedemann, at the end of April, conducted a Retreat for the Community of the Transfiguration in Glendale, Ohio.

Fr. Terry was Chaplain of the Dartmouth College Conference.

Fr. Parsell spent April in the Northwest, giving talks on the Liberian Mission. We hope to have a full report on this trip in our next issue.

Fr. Turkington conducted a Retreat for the Community of St. Mary in Peekskill, N. Y., just after Easter, and a Retreat at the House of the Redeemer, New York City, toward the end of the month.

Fr. Spencer had an interesting experience when he was invited to give an address on Anglicanism to a group of Roman Catholics at the Manhattanville College of the Sacred Heart. He received a most gracious welcome and found a genuine interest among those present at the address in the nature of Anglicanism. In the discussion which followed not only were intelligent questions asked about our Church, but a desire to explore the possibilities of reconciliation, rather than submission, characterized the tone of the meeting. If this attitude

represents a growing tendency within the Roman Communion, as there are indications that it does, it raises the hope that the isolation from other Churches, hitherto maintained by the Roman Catholics, may be coming to an end. The talk was one of a series given by representatives of non-Roman Churches.

Br. Francis also made a trip across the country, speaking at various places enroute, from which he has not returned as we go to press. We hope for a report later.

St. Andrew's

Fr. Baldwin, early in April, conducted a Retreat for Laymen at the DuBose Conference Center, Monteagle, Tennessee. Later he gave a Mission for Adults and Children at St. Stephen's Church, Oak Ridge, Tennessee, and on the last day of the month began a Children's Mission at St. Martin's Church, Severna Park, Maryland.

Bolahun

Br. George and Fr. Gill crossed paths off the coast of Africa the first week in April. The Mission car which



ad taken the Father to Monrovia to begin his sea voyage home. met the brother the next day as he arrived by plane, and took him the 295 miles upcountry to Bolahun. Father Gill has returned to the Mother House to be assigned to new work by the Fr. Superior. Br. George is hard at work on the task of revising the Mission Accounts, and anticipates concluding his visit there this month.

When Fr. Turkington left for Bolahun early in May, he was accompanied by our newly professed Fr. Allan Smith. The former will relieve the Prior for his much needed rest at home, while the latter takes up the work of a full-time member of the Mission Staff. Confusion among our mission people—or our friends and readers for that matter — between Fr. Joseph Smyth and Fr. Allan Smith, while both are at Bolahun, is unlikely. Fr. Smyth is widely and affectionately known as 'Father Doctor.'

Mount Calvary

Fr. Adams attended the Priests Institute of the American Church Union at St. Dorothy's, Camp Meeker, Cal.

Order of St. Helena

It is in the nature of things that this first year in the new Mother House Chapel is a year of "occasions." There are numerous "firsts" such as first Mass, first Office, first Benediction, first Quiet Day, etc., and there are also the momentous "once and for all" occasions. Each week is memorable, but it seemed that Easter Week had a quality all its own. Glory piled upon glory until the Chapel and all its inhabitants could have burst with the joy contained.

Our Paschal joy was intensified this year by the first celebration of the Easter Mass at the Mother House, and it was just beginning to deepen in us when it was freshly stimulated by the Consecration of the Altar on Wednesday, April 5 at 3:00 p.m. Bishop Boynton was the consecrator, and he circled our red granite free-standing Altar again and again, anointing each engraved cross with the oil of catechumens, then with the oil of chrism, and again with both holy oils. In between anointings, he and his O.H.C. assistants circled the Altar censuring it and sprinkling it with holy

water. When at last the wax crosses were placed over each cross and lighted, the little burning crosses were surmounted by billows of incense rising to the ceiling. The crosses flamed, crackled and popped in their beds of oil and holy water. One Sister later remarked that it seemed that the engravings of the cross made by man had been driven deep into the heart of the stone by the power of Almighty God in this mysterious ceremony. A postulant who has had some difficulty reconciling herself to incense excitedly said, "Did you see the ray of sunlight come through the window and shine on the cloud of incense over the Altar? It was as if the Hand of God were reaching out to accept our offering."

This was a busy month at the Mother House for guests, too. We had a number of individual guests who came to stay with us for retreats and rest, and several girls and the college worker from Smith College came for a retreat April 7 to 9. Grace Church, White Plains sent 18 women for a Quiet Day on April 22, while the Altar Guild came for a visit on April 21. A group of women from Sparta, New Jersey made a Quiet Day on April 26, and the Altar Guild of All Saints Church, South Hadley, Mass., came for a weekend retreat at the end of the month.

VERSAILLES

The Margaret Hall Lenten Mite Box offering was a large one this year, as a result of a good deal of hard and varied work on the part of class groups. The 8th Grade put on a successful Variety Show of local talent. This included a recitation of "Casey at the Bat" by our Prioress, with dramatic interpretation by the other Sisters. The Guild of St. John the Divine gave their annual Silver Tea

this year for the benefit of the Cancer Research Association.

Miss Rebecca Mathew, of the Syrian Orthodox Church of Malabar, spent ten days with us in April, living at the Convent, and visiting classes at school. She spoke to the girls about India. Deacon Thomas, a Syrian Orthodox monk, also from Kerala, who was studying at Morehead, Kentucky, came for an overnight visit while she was there. The Syrian Orthodox Church is not yet in communion with the Episcopal Church, and our thankfulness for our fellowship in prayer is mixed with penitence for the disunity of Christians and longing prayer for the unity of the Mystical Body.

Three Transfiguration Sisters brought Miss Rebecca to Versailles at the beginning of her visit, and we gave a prioress-conducted tour.

Our spring piano recital took place April 16th. Piano recitals are pleasant for their own sakes, and at Margaret Hall the pleasure included a privileged visit from a friend from Indianapolis who comes down to tune our piano and to make the contribution of her own special sort of humor to our school and convent life.

Eight members of our Current Events Club went to Oxford, Ohio April 22nd for Western College's annual Foreign Affairs Conference. This year they are studying the Far East on their four-year cycle of subjects. The speakers were absolutely top notch, and our girls found the afternoon question and answer period exciting and moving.

Our Father Superior arrived April 22nd for a four-day visit bringing fresh news direct from Augusta at his conference there and in nearby cities with Sister Josephine, Sister Alice, Bishop Setwart, and many people interested in the new foundation.

John H. Gay

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AFRICA

AFRICA has taken a giant step forward in the past few years. But the question is — forward to what? The Liberia which I first saw in 1958 is vastly different from the Liberia I met when I returned there in 1961. Ghana, which I visited for the first time recently, is a remarkably advanced country, and is moving into the modern world as fast as its President, the Osagyefo Dr. Kwame Nkrumah, can carry it. And, throughout the rest of Africa, gains in human welfare and dignity are being made which none could have guessed only a few years ago.

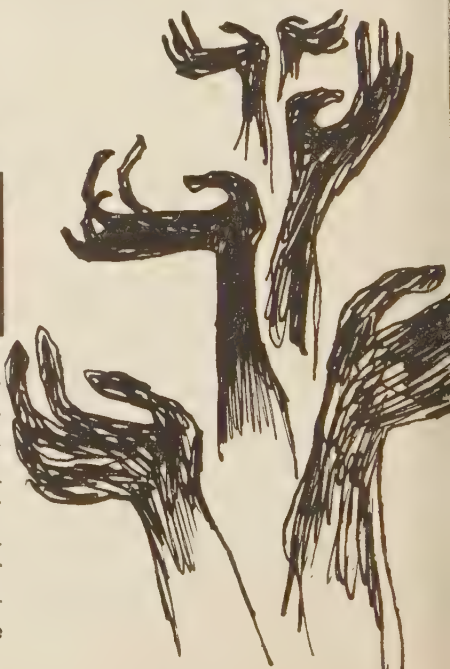
Moreover, the Christian mission, in company with free governments, is convinced that it is the Church's responsibility to make it possible for Africans to win for themselves what has been achieved in the technologically advanced countries, to make it

education in the interior of Liberia. There he expressed America's policy for Africa, namely, that the African nations acquire such political and economic well-being that they may be able to live with security and dignity in the modern world. The Christian must agree with this.

Cuttington College (which was refounded in 1948 under the leadership of the Rt. Rev. Bravid W. Harris, Bishop of Liberia, is attempting to meet the challenge in the five areas of need it considers basic in Liberia, as well as in other African countries, for a present one-quarter of its 140 students are non-Liberian. The tra

by
john gay

possible for them to free themselves from age-old poverty, disease, and ignorance. U. S. Under-Secretary of State for African Affairs G. Mennen Williams visited Cuttington College and Divinity School, where the Episcopal Church, in cooperation with other Christian and governmental bodies, is providing a good college



AROUSSED

tional agricultural methods cannot feed the country, and so the college offers a B.S. in agriculture. Diseases rob almost every Liberian of the vigor God gave him, for which reason the college offers a B.S. in pre-medical science. The vast majority of the people are illiterate, and thus the college offers a B.S. in education. Good government is essential, and so the B.S. program stresses political science. And the need for trained full-time teachers make the college's graduate program leading to a B.D. the cornerstone of its educational structure. God willing, the continent can be developed by such efforts to the point where its people enjoy the privileges known by the more advanced countries.

But I fear that the pattern displayed by that most-developed of all over-developed countries, the United States, may be a caricature of what is being sought as a legitimate goal for the underdeveloped countries, for the hungry nation bloc. The stress in the United States seems to be on more and more comfort, more and more "good living," without acceptance of maturity and responsibility in the world.

We are attempting to help Africans help themselves to achieve the "good life." But are we in fact helping to produce a society where the chief value is a comfortable mediocrity, where the shortened

work-day, universal education, and fat paychecks make it possible for the citizenry to spend their leisure hours in consideration of imagined ailments, marginal differences between almost equivalent products, the nonsense propagated by television, or the wickedness of nations which do not agree with their values? If this is the prospect for Africa, it is a grim thought indeed.

We of the overdeveloped nations have won freedom from hunger, but it seems possible that our satiety itself may kill us. We have won freedom from many of our old diseases, only to find that other, more subtle, diseases enter and conquer our bodies. We have gained knowledge, but we do not really know what to do with it, or even what it is. And we have gained leisure time, only to fill much of it with activities less worthy of our time than the hard work we escaped.

Material well-being and political independence are obviously necessary for Africa and its people. Material justice, bringing health, education and leisure, must exist for all men before the Christian can rest. But an informed life, justified and redeemed in its uses of resources and time, is much more. The alternative is that the lives of Africans will be as barren, irrelevant, petty, boring and ultimately dangerous as the lives of

those Americans who may wander into World War III out of a sheer lack of anything better to do with their well-being.

The events of the world of the

at Cuttington.

So the events in New York — the shoe-banging of Khrushchev, the mammoth speeches of Castro in his proud defiance of the wick-



last several months tend to bear out both the promise and the peril. Perhaps the most significant thing recently at Cuttington was the tension induced by events in New York, Moscow and Leopoldville. In New York, the United Nations roster was swelled to 99 nations by the addition of a pride of African states. Liberia, of course, gained its sovereignty in 1847, but it is sharing the anguish and exultation of its newly independent neighbors. Our students are full of pride and anxiety as they look forward to taking their places as cabinet ministers, bishops, even presidents. It is a cliché at American graduation exercises, that the new graduates will become the leaders of their society. This is far too true in Africa to be cliché. It does not even need to be said

ed American imperialists; the anxious courting of the African delegates by leaders of the East, the West and the Middle, so that the New York Times was able to report with pride that Ambassador Stevenson was seen one night sitting on the floor of a Greenwich Village apartment listening to music with a group of African delegates to the UN; the elaborate ritual performed between the nations as events in the Congo shifted the balance of power from one chaotic side to the other; the remarkable shift in the United States' stand from a tacit support of Portugal for the Security Council in December, to a vote in March condemning that nation for its activities in Angola — were of great importance to our students, and contributed to their seriousness

Moreover, events in Moscow and its giant partner Peiping) are watched with keen interest. In particular, the new Friendship University was opened in October last year, and at least three of our students went over the border to Guinea, apparently with the intention of catching a plane ride to this new Pleasure Island. Marxism has a great appeal for our students — and I cannot say I blame them — but they do not see that Russian Communism is no other form of that same imperialism and colonialism they despise in the west. We all hope and pray that they do not learn the hard way.

Finally, events in Leopoldville upset our students perhaps even more than events in New York and Moscow. They share in their innermost being the pangs of a

trouble. They are to a large extent correct, and thus their sympathies go out immediately to men like Lumumba and Gizenga (as well as to Castro) who tell the west to go peddle its hypocrisy elsewhere. The United States is often excoriated for its positions and its intentions, and the USSR is looked to as the great savior of Africa. When I was in Ghana, I witnessed a parade of women carrying lanterns (on their heads!), and singing a dirge in memory of that hero in Africa, Patrice Lumumba; and we read in the Daily Graphic that a small independent Ghanaian sect had declared him a saint of Africa. Our students, moreover, were shocked by the murder, and tend to lay the blame at the American door. Political leaders such as Nkrumah had worked closely with Lumumba and trust-



new state being born; and they hold the Belgians (and thus indirectly the United States, as supporter and sustainer of the western alliance) responsible for the

ed him, and thus I read in every paper, on every sign, on every wall, in Accra, of the wickedness of the American, imperialist, colonialist plot against Africa. And



yet I saw Coco-Cola, Texaco and Pan-American advertisements in almost equal numbers!

Thus our students — and the rest of Africa — look to the United States as a model and a hope, and yet as an enemy to Africa's hopes. I have seen in my recent visit to the United States a country at with contentment, yet dangerously close to economic disaster at home and to political isolation abroad. I have seen a Church which is all too often interested more in the success of its women's clubs and building programs than in the life and death struggle of Christ with His enemies both in the United States and other missionary countries. I visited one college — of the most sturdy Christian origins — where two out of forty members of the philosophy of religion course professed belief in any organized religion. In many ways, I think there may be a more vital Christian life at Cuttington than in some of these leading colleges in Christian America. I am a missionary to an underdeveloped country where Christianity is fighting to proclaim the victory of Christ. The United States may well be an over-developed country where Christianity is dying in a surfeit of goodwill and indifference.

Our students have much to say to this America, this country which is both a model and a menace. One message comes from a seminarian, who told me to tell my people that Africans have a great deal of trust and sympathy still for the United States, but that this would be rapidly dissipated if the

United States maintained its internal policies of segregation and its external policies of support for colonialist powers. Thanks be to God that we are attacking both these problems with vigor. But a more disturbing message comes from an anonymous student who wrote on a scrap of paper this answer to the question whether we would recognize Christ if He came to us today: "Of course, yes, the way he has been Christianizing Africa all these years. We can never forget how he civilized the Kenyans, the Congolese, the Sharpevillers, and the way he is civilizing the Algerians today with machine guns. It is not something easily forgotten."

It is vitally important that we as Christians respond to such a challenge to our so-called Christian and free world. We must help to bring material justice to those nations of the world which do not have it. But if Christ comes daily as a domesticated emissary of American foreign policy, we bring a false Christ, and contribute to the making of a world in America's image, a world which is vastly more dangerous, because it is vastly more broad. Unfortunately, it would appear that we are still primarily successful at teaching the techniques for gaining material well-being, since we are burdened with our heritage from that great supermarket, the United States. But we believe that we know the Way, and that in Him we are beginning to find the way in which to walk and work. We pray that our hope and our trust may not be confounded. •

Holy Unction and Laying on of Hands

by Herman Anker

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."
—James 5:14-15.

IT IS with the positive ministry of healing through the life of sacrament and prayer of the Church that I am concerned when speaking of Holy Unction and the Laying on of Hands.

As in anything that has to do with the life and worship of the Church, we begin with our Lord Himself. Even the most cursory reading of the Gospels manifests the fact that the healing of the body, mind, emotions and souls of mankind was an integral part of the ministry of our Lord. A few of the better known instances of His healing ministry will help to point to the importance He placed upon this aspect of His Divine vocation. There is the healing of the paralytic, brought on a stretcher by his friends and lowered through the roof to the feet of the Saviour (Matthew 9:2-8, St. Mark 2:3-12, St. Luke 5:18-26). First it is shown that our Lord held healing to be a healing of the whole man, and that the healing of the soul, forgiveness, was part of the healing process, and secondly that the body is important and is not to be neglected. The Lord is concerned and considers it part of His ministry to heal the sick bodies of those who come to Him for healing. Healing is letting the

whole-making, healing, restoring life and power of God flow into the sick minds, souls, hearts and bodies of those who come in faith and repentance. Lepers are cleansed, withered hands are restored to wholeness and usefulness, fevers, sickness of every kind is healed, the blind are made to see, the deaf are made to hear, sinners are forgiven, and the dead raised to life.

It is worthy of note that when our Lord returned in power from His temptation in the wilderness, as St. Luke records it in the 4th Chapter, He returns to Nazareth and entered, as His custom was, into the synagogue on the sabbath day and stood up to read. He reads from Isaiah 61: "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor, He hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised . . . This day is this scripture fulfilled in your ears." From the outset of His ministry He is dedicated to the ministry of healing, restoring, transforming the sick minds, souls, hearts and bodies of men. When St. John Baptist sends enquirers concerning His ministry to Christ

, again, in St. Luke 7:19-23, speaks of His ministry of healing. Go your way, and tell John what things ye have seen, and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to how poor the gospel is preached." And lastly, in the accounts of the commissioning of the Apostles (St. Matthew 10; St. Luke 9) "And as ye go preach saying the kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." "And He sent them to preach the kingdom of God and to heal the sick." we have recorded in the Acts of the Apostles ample illustrations of the fact that the first Christians not only believed in this ministry of healing, but practiced it with success and frequency. And finally we have the exhortation of St. James which serves as a "text" for this attempt to set forth the ministry of spiritual healing through the ministry of the Church. The use of oil in anointing prefigures the Christian religion, and is to be found in many primitive ages, and certainly played a part in the ceremonial of the Old Testament. Anointing was used as a ceremonial act in connection with the consecration of priests, kings and prophets in the Old Testament, as well as the consecration of places and things. Aside from purely religious use, anointing stands for physical refreshment, well being and personal attractiveness—there comes to mind the verse of the 133rd Psalm, "Behold how good and joyful a thing it is

for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down unto the beard even unto Aaron's beard, and went down to the skirts of his clothing."

And, of course, anointing is used at baptism, confirmation, consecration of bishops, ordaining of priests, at coronations and in the solemn blessing of fonts, chalices and patens in Christian ceremonial.

Anointing of the sick is mentioned in St. Mark 6:13; following the mission of the twelve, it is recorded "and they cast out many devils and anointed with oil many that were sick and healed them." As we have seen, St. James specifically directs anointing with oil. A very quick glance at the Church Fathers show that Tertullian mentions anointing, and that in the Apostolic Constitutions, the Canons of Hippolytus and the Sacramentary of Sarapion, among the ancient liturgies, all provide for the blessing of oil to be used in the ministry of healing. These references are given merely to point up the fact that ancient apostolic liturgical use provides for that which we continue to do in the services of the Anglican Church today, as provided on page 320 of the Prayer Book.

Usually the oil used for the anointing of the sick is blessed by the Bishop of the Diocese on Maundy Thursday. The oil used is pure olive oil. In Cathedrals the oil is kept in special receptacles in large quantities, from which the clergy take their supplies. In parishes the oil is kept in an oil stock,

which is a metal case with a screw top. The holy oil is poured upon a wad of cotton in the stock, and is applied by the priest by pressing the thumb to the oilsoaked cotton and then to the forehead of the person to be anointed. Holy oils are kept in a small locked cupboard, known as an aumbry, in the sacristy of the church.

In view of the fact that in the Prayer Book the laying on of hands is used as an alternative to anointing, a word about this. First of all, our Lord laid His hands upon the sick many times as recorded for us in the Gospels in His healing ministry. It is interesting to note how our hands are used in greeting, as expression of affection, sympathy; that our hands make possible all of the arts, crafts and mechanical devices of mankind, that they in a certain sense are those organs which enable humans to live as we do. These hands are used in the laying on by a priest of the Church for the healing of bodies, minds, emotions and souls of those who are sick. The laying on of hands can take place anywhere, but especially in services of healing at the altar rail, individually or in groups.

In his THE OXFORD AMERICAN PRAYER BOOK COMMENTARY, Massey Hamilton Shepherd has this to say, "It is interesting that the American revisers of 1928, in restoring a form for Holy Unction to the Prayer Book, did not rework Cranmer's 1549 form, but provided new formularies. The reason was undoubtedly a desire to go behind the medieval development of Unction into a solemn Absolu-

tion, given at the point of death to the more primitive conception of Unction as a restorative ministry of healing. In the early Church the sacrament of Unction looked forward to the return of the sick to health and renewed participation in the common life of the Church." The ministry of healing men's bodies, minds, souls, and emotions within the Church is obedience to our Lord's specific commission by the means of the outward forms of laying on of hands and unction is then our concern.

Two points must be made at the beginning of our consideration: 1) this is a part of the life of sacrament and prayer of the extension of the Incarnation and 2) there is no conflict between the science of medicine in all its branches and the Christian ministry of healing. We are not concerned with individual charismatic gifts to so-called faith-healers, but with an integral part of the redemptive work of our Lord through His Body, the Church. Any priest is commissioned to this ministry which does not depend upon special talents or sensitivity. It is worthy of note that when the consecrating bishop gives the new bishop the Bible he says, in part, "Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." (Prayer Book, page 558)

If we believe God is the source of all knowledge, then the scientific knowledge and skill of surgeons, scientists and technicians convey some of God's knowledge to the healing of broken bodies

and psychiatrists bring healing to broken minds and disturbed emotions.

By this ministry of healing we rely upon a wellspring of power towards wholeness which is God's will. The physician who sets a broken bone and puts it in place, really so arranges conditions that healing and mending may more readily take place. He does not mend. He lets "nature take its course" or, as Christians would say, "lets God's Healing Power work." Saying this does not belittle the wonderful advances made in roentgenology and allied skills—but sets them in the framework of creation by the Lord of creation, who wills wholeness, wellbeing, redemption and finally the eternal through Jesus Christ our Lord. The mold which creates penicillin as a by-product has

done so since creation—man has triumphed by discovering it, but does not make it! Genesis rightly says, "and God saw that it was good." Healing is done by the Church in the Name and in the Power of God who wills that His creatures be whole.

When we go to confession, we do so in manifest faith that it is God's will that we be pardoned, forgiven, restored. We confess our sins because we know that God wills to forgive, restore, heal our sin-laden souls to wholeness, cleansedness. The priest does not say, "If it be God's will, I absolve thee" No: he proclaims the absolution with affirmation and positive pronouncement: "And by His authority committed unto me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost." So likewise, when the priest lays hands upon or anoints a sick person, he pronounces positively, and with authority from our Lord Himself, "I anoint thee with oil, in the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that thy pain and sickness of body being put to flight, the blessing of health may be restored unto thee." (Prayer Book page 320) And in the same line of thought the priest pronounces (Prayer Book page 314), "The Almighty Lord, who is a most strong tower to all those who put their trust in Him, to whom all things in heaven, in earth and under the earth do bow and obey; Be now and evermore thy defence;



and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ."

This is Gospel This is good news to which Christians of every branch of Christendom are turning again. In parishes and missions throughout the Anglican Communion, the faithful are gathering with their priests to offer intercessions for the sick, to receive the outward and visible forms of the laying-on-of-hands and anointing, and to study the so necessary disciplines of ordered lives, living with expectancy and hope, living in the power of the Holy Spirit. The religious bookshelves of bookstores and libraries are filled with exciting new books on the subject of spiritual healing. Wonderfully men and women and children are learning to open their minds and hearts and souls to the wellspring of life from on high. Quietly in some places, with triumphant boldness in other places, the Church is again proclaiming to mankind that it is God's will that they be whole. And by prayer and sacrament this wholeness is being evidenced in many miraculous cures, many slow healings, many restored minds, many healed emotions. Men are wonderfully growing to know that wholeness is being given to mankind by Jesus Christ through His Church. Indeed, with our Lord, we who live in Him make bold to say, "This day is this scripture being fulfilled." •



MIRACLES

BY MARY CLARK HICKS

HOW can an intelligent person believe in miracles? Can one who is educated to accept the validity of modern science reconcile with the New Testament? The Christian Gospels would be unrecognizable if all miracles were removed from them. The purpose of this article is to explore the relationship between New Testament miracles and twentieth century science.

Science is the study of nature, and it is built upon the assumption that phenomena occurring in the natural world are due to natural causes. If, by Mr. C. S. Lewis' definition, a miracle is "an interference with nature by a supernatural power,"¹ then does not the very idea of a miracle do violence to the integrity of science?

We do not have to be scientists to believe that nature is orderly and has rules, although it is the speciality of science to gather evidence to support this assumption. The question raised by the miracle stories is not whether the laws of nature exist, but whether these laws are ever suspended. For example, if a man steps from a boat onto the water, he will sink. It would be a miracle if he did not. People who think miracles never happen would say that any such exception to the laws of nature is impossible. When confronted with

the New Testament story of Christ's walking on the water, the skeptic would offer one of several different explanations: (a) that the story is simply not true, or (b) that the witnesses who reported it were having hallucinations, or (c) that the thing may have appeared to happen but that it was like a typical magician's trick: if we knew the secret then we could show that it was after all in accord with the laws of nature. Thus, the conflict between miracles and science can be dealt with by reducing miracles to natural phenomena. Such "explaining away" simply denies that miracles ever occur. Even some theologians will deny the literal truth of miracle stories while insisting that they nevertheless have great symbolic value.

But many people will insist that miracles can and do occur, and that the literal truth of New Testament stories is perfectly compatible with science. The difference between those who feel miracles are possible and those who feel they are impossible is in their religious presuppositions, not in their perception and interpretation of scientific facts. If nature is the ultimate reality, then miracles are impossible. If, on the other hand, nature is contingent upon a Creator, who is the ultimate reality, then miracles are possible.

How do we know whether na-

¹C. S. Lewis, *MIRACLES*, p. 15, Macmillan, 1947.

ture is ultimate or whether it is derived from a supernatural source? This is a religious question, and not a proper one for scientific investigation. The study of nature, i.e., science, presupposes a nature that is already there to study. Whether this nature came into being on its own account, or whether it is created by God cannot be resolved by the methods of science, which are limited to nature itself and exclude supernature. Science is unable to prove or disprove the existence of the supernatural, and so science cannot be appealed to for the proof or disproof of miracles.

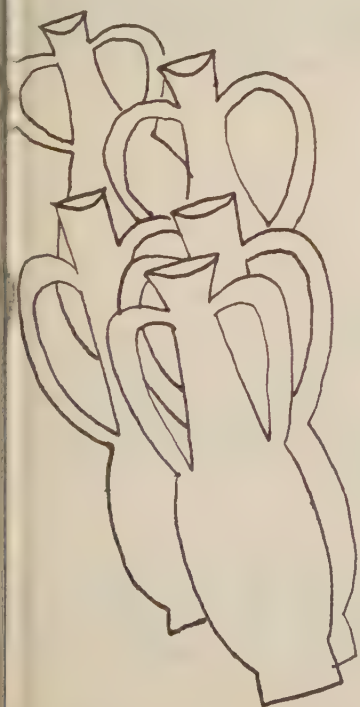
Let us return to the miracle story cited, that of Christ walking on the water. If, by faith, we believe in God as the ultimate reality, then a supernatural cause for the support of Christ's weight on the water is admissible, as an exception to the natural law. In an area of thought and experience beyond that accessible by science, the Judeo-Christian tradition sees God as the Creator and Sustainer of nature at every instant. Creation is God's unceasing act, by which He preserves the world through His Will and all pervading Providence. A nature that is so dependent upon Supernature is one grand miracle itself. The wonder, to use a different meaning of the word "miracle," of nature is that God's power orders the universe which He made in such a way that direct interventions of a miraculous character do not upset or in any way invalidate the "everyday"

functioning of natural law. We feel that the regularity with which a man's body will sink when he steps onto water is consistent with the orderliness we like to ascribe to the Creator, and that one exception made for a special purpose does not change nature's inherent properties.

It is important for us, as Christians, to keep in mind that it is God who not only set the processes of nature in motion but who also continually sustains it through the same Creative power. It is through the same power by which He created nature that He works miracles in nature. If this is so, then we have a right to expect that miracles make sense to our intelligence just as much as natural law does. If we are intelligent, as well as faithful, we want to see miracles as meaningful and not merely capricious acts of a God who works them for no good reason. Within the limits of our finite minds, we can understand miracles at least as well as we can understand science. (Are not the achievements of science in our day often referred to as "miracles," by which people mean wonderful beyond our comprehension?)

The Christian sees God as not only the powerful Creator, but as a wise one, and—above all—loving. His miracles must therefore somehow teach us wisdom and express His love for us. Even if, by definition, miracles are some sort of exception to nature, they can be seen as the work of the same God who made nature. What God has chosen to do in-

rectly or slowly in nature, it may be said that He does directly instantly in miracles. Examples of these would be the changing of water into wine, the feeding of the five thousand, and certain kinds of healing. When Christ, using God's power, changed water into wine directly and instantly, He was doing essentially the same thing that God normally does indirectly, through the agency of grapes, soil, sun, etc. When Jesus multiplied the loaves and fishes to feed the five thousand, He was again doing rapidly what God normally does slowly. One grain of wheat produces many grains, and the mother fish is noted for having enormous numbers of offspring.



When Jesus healed many illnesses and bodily defects, was He not again doing something that God does for us through nature?

But there are other miracles in the New Testament which do not lend themselves to this kind of analysis. Walking on water is one of them, and the raising of Lazarus from the dead is another. These events do not in any sense happen in nature, and should be interpreted in a different way. C. S. Lewis calls them "miracles of the New Creation." The raising of Lazarus is seen as a hint that the New Creation was about to be begun in the Resurrection of Jesus. Christ walking on the water was a hint that in the New Creation man would have more control over nature than he does in this one. They both point to the Risen Christ, who is not a ghost but who has a glorious body, a wholly new kind of nature.

The profound significance of the Incarnation and Resurrection of our Lord is a subject which cannot be explored here, but in keeping with the purpose of this article we may suggest that belief in these foundations of the New Creation does not require any different sort of intelligence than belief in the original or Old Creation. Belief in God, in Creation—whether Old or New—and in miracles, is arrived at by acceptance of God's revelation of Himself, never by scientific reasoning. The miracle, within the context of faith if not by man's unaided reason, makes sense if it expresses God's wisdom and love. Although we cannot here discuss the New Tes-

tament miracles in any detail from this point of view, we may suggest that their general character is highlighted by way of contrast with the miracles that might have been done, but were not. Men were left free to believe that Jesus was the Son of God or not—they were not compelled by any miracles. Christ was tempted of the devil—no miracle spared Him from this experience which every man has. He was betrayed and deserted by His friends. He was unjustly executed as a common criminal. It is manifest that whatever the positive purpose of God in working miracles, He does not use them to solve all human problems. The mystery of suffering remains, for although God may work miracles He never resorts to magic.

Can an intelligent person believe in miracles? Our original question is seen to be a religious one, on which science cannot shed any light, unless we adopt a religion that makes nature ultimate and excludes God. But if we believe in the God behind nature, then we can see miracles as both possible and meaningful. And we see the Grand Miracle, Creation itself, as the act of the God of Love. •



THE SISTERHOOD OF ST. JO

"THE Sisters of S. John the Divine are dedicated to the undivided service of JESUS Christ, after the example of the Beloved Disciple whose name they bear, for the fulfillment of the two-fold law of Charity. Like S. John, they are called to find their joy in fellowship with their Lord, and for this end to forsake all worldly distractions. Like him, they must receive from their Lord all whom He commits to their care, to tend in His Name and for His sake. All the corporal and spiritual works of mercy which a woman may perform shall be included in the objects of the Society, as GOD in His Providence may assign them; more especially nursing, teaching, ministering to the fallen, the aged, and the poor." Here in the first chapter of the Statutes of the Sisterhood of St. John the Divine are set forth not only the objects but also the objective of the Order — a life of loving union with GOD, a self-surrender to Him, realized through the Vows of Poverty, Chastity and Obedience, which were the underlying principles of the Incarnate Life of Christ.

Although St. John the Divine is its Patron, the Community also looks for inspiration to the Blessed Virgin Mary, since its foundation dates from the Feast of the Nativ-

ity of the B.V.M., September 8, 1884. At this time the Mother Foundress, Hannah Grier Coome, made her profession, after passing her time of Novitiate at the Community of St. Mary, then in New York, which had kindly agreed to permit this arrangement. It was considered wiser for one founding a Canadian Community to receive initial training in a Convent in America rather than in England. The Community motto, "Whatever He saith unto you, do it," words spoken by the Blessed Virgin on the occasion of Christ's first miracle, is an ever-present encouragement and reminder that, like hers, "Their first work is obedience . . . the acceptance of the Will of GOD for the soul, made known to it by those whom He has placed in authority over it. All obedience therefore shall be regarded as rendered to JESUS Christ, and all work done or left undone in His Name" (Rule, S.S.J.D.). From its inception, the Community has regarded itself as the handmaid of the Church, and has pioneered in the Anglican Church of Canada in the fields of surgical nursing, development of convalescent hospitals, homes for the aged, and work with retarded children, as well as in Church boarding schools and in parish work.

N THE DIVINE

For us St. John is not only the disciple, the apostle, the evangelist; he is pre-eminently the Divine, the Seer, the one who has taught us the most about the fellowship in the Divine Life because of his vocation to "the vision of heavenly things and to a life of love." Three characteristics of St. John are given special emphasis in our Rule and teaching: his humility, his love, and his promptness in responding to "the Divine Vision and Voice." To the challenging directive of John the Baptist, "Behold the Lamb of GOD," St. John's answer was to follow and to find JESUS, and then in later years to tarry — his long life testifying in a very marked manner that he was "the beloved of the Beloved" and that the things and thoughts of his life were aimed heavenwards. Like the eagle, which is his symbol and theirs, the Sisters are to strive in their spiritual lives to soar up and to gaze steadily into the Sun of Righteousness, even Christ our Lord.

Although based on the Rule of St. Benedict, our Rule does not embrace it in every detail. The main emphasis is on Obedience and the corporate Prayer Life of daily Mass and the daily Seven Hours of the Divine Office. Our Rule also shows the influence of two other Communities: the Community of St. Mary, where Mother Foundress received her training; and the Society of St. John the Evangelist, which helped with the composition of the Rule and its later revision. However, the most obvious source of its inspiration was Holy Scripture itself, for we

find many echoes of scriptural passages, which provide unending material for meditation and personal devotion.

No one can be admitted to the Community who is not in full communion with the Anglican Church of Canada. Persons over thirty-five years of age are not ordinarily eligible; those under twenty-one must bring the written consent of parents or guardians. Application for admission should be made to the Mother Superior and should state particular circumstances, as each request for entrance is judged on its own merits. If the Mother Superior approves, the candidate spends one month at the Mother House as a guest. At the end of that time she may be admitted as a Postulant, and shall so remain for at least six months. She may then be clothed as a Novice. At the end of the three-year Noviciate, the candidate may be proposed for election to Junior Profession. If elected, she makes the Vows for a three-year period, but with life-long intention. At the end of the three years she will be presented for Final Profession, taking the Vows for life.

"A three-fold cord is not easily broken" (Eccles. 4:12). "Thus Poverty is adopted, not as a means of saving in order to have the more to devote to charitable purposes, but as a simple response to One Who invites love to show itself by giving up all to follow Him. Chastity is pledged, not as a restraint to natural affection, but as an indispensable condition of one espoused to her LORD. Obedience

promised, not as an act of discipline, but as a virtue which will produce in her that humility which is pre-eminent in His Life" (Rule, S.J.D.). These principles, embodied in a Life Vow, are the means whereby the Community is strengthened and stabilized. Further along in the Rule of Life their practical expression is guaranteed, as the Sisters are reminded that "they must not choose their work but do as they are bidden; their first work is Obedience. They should allow their work to be constantly changed without murmuring; such detachment is a part of chastity. They should rejoice to do the lowliest work, for if they get to return of present pleasure, they are carrying out their law of Poverty."

It is good to realize that the past is not nearly as distant as it sometimes seems. Certainly the command of GOD is easily discerned in the annals of those Communities founded within the Anglican communion during the past 115 years — a time in which He has raised up many outstanding, saintly characters whose vocation was to revive the ordered Community Life in its midst. The activity of S.S.J.D., like that of most communities, is twofold: external, corporal works of mercy, whose scope is necessarily limited by demand and supply; and the inward, spiritual works whose potentiality is unlimited. Of course, many situations call for both aspects of the twofold law of charity, because the dynamics of love, which supply the motive power enabling the

Sisters to respond to diverse calls for service, are of the stongest and most far-reaching quality. They are the means by which the Sisters fulfill the vocation of womanhood in Christ, to bear and to bring forth spiritual life "in His Name and for His Sake." The Sisters are taught that "the work of the hands is as acceptable to GOD as the work of the intellect; neither can be of any account before Him unless it be offered to Him in the power of the Holy Ghost" (Rule, S.S.J.D.). When considered, therefore, within the Will of GOD, the dates and data of any



Religious Institution provide cause for thanksgiving as well as for continued intercession that "the primary motive of the Sister's life should be the glory of GOD" (Rule, S.S.J.D.). The following resumé of

the Community's history shows clearly that, although its external works change from time to time because it tries to be alert to the prompting, challenging Voice of the Will of GOD, yet the underlying link is the missionary aspect that upholds as well as binds together in one chain of love its different manifestations.

1884 - The first Convent, located in the parish of St. Matthias, Toronto, was opened in this year. From this "smallest Convent perhaps ever known" the Sisters went forth on many errands of what would today be called "downtown social service work."

1885 - In the spring of this year, the Sisters were asked to go as volunteer nurses to care for the wounded soldiers in the Riel Rebellion in Western Canada. For this war service the Mother Foundress was later presented with the medal given by the Canadian Government to those who had served in the North West Rebellion; so she could claim the distinction of being the only woman in Toronto entitled to wear a military medal.

1885 - September 8 witnessed the opening of the first women's surgical hospital, St. John's Hospital for Women. Moved in 1889 to Major Street, it continued in active operation until 1937. The Sisters maintained a School of Nursing in connection with the Hospital, from which it sent out graduates imbued with the highest ideals of their profession.

1887 - In this year was established the Church Home for the Aged, a residence for elderly wo-

men where they are cared for spiritually and physically. The centre of the home is, of course, the Chapel. Each room is a "home" and each person an individual. Still in existence, this house provides accommodation for forty-five ladies, a happy little family whose contented companionship is a joy to behold.

1890 - The Sisters did social work and opened a dispensary in Seaton Village Mission, now St. Cyprian's Parish, Toronto. The old Mission House has become St. Cyprian's Rectory as the work closed there in 1912, by which time the district was well built up and the parish had developed.

1893 - Bishop Bethune College was opened in Oshawa, Ontario. This boarding school for girls continued in operation until 1932 when, unfortunately, the period of world financial depression caused the closure of many smaller private schools, B.B.C. among them.

1915 - The Sisters began parochial work and teaching at All Hallows Mission House, located in the northeast section of Toronto. The Sisters withdrew in 1922, at which time the old Mission House became the Rectory of the newly-established parish.

1918 - This year saw the opening of the Qu'Appelle Diocesan School, which is under the control of the Synod but administered by the Sisterhood. Both Sisters and secular mistresses are on the staff. The fortunes and outward organization of the School have been as varied as the wheat crop, but the School has survived these vicissitudes, and today provides a home

sixty-five boarders, as well as being able to accommodate forty girls. There is also a large kindergarten of over fifty which meets in two sessions, morning and afternoon.

1927 - The Community was asked by the Child Welfare Council of Canada to undertake an experiment in the care of mentally retarded girls. At Shernfold School, Aurora, the Sisters cared for these children for nearly twenty years. In 1946 it was decided to withdraw from this work owing to the shortage of Sisters with the special attitude and training required. Several of the children were transferred to St. John's-on-the-Hill, the Sisters' farm property at Aurora, Ontario, where they remained until 1955, when it was again found necessary to close the House because of the shortage of qualified Sisters.

The Government is now taking more interest and responsibility

in this work with mentally retarded children; and naturally, its regulations have become more exacting. Also the expense and management of a large farm posed a continual problem both from the point of view of staff and of finances. We were happy that the Diocese of Toronto purchased the house and some of the land in 1956 and the present "Diocesan Conference Centre" established there has already proved its worth in the life of the Diocese. It is gratifying to the Sisters to know that the property is being used for such a worthwhile spiritual adventure.

1929 - In this year the Sisters took up work in St. Michael's Mission, founded and maintained by the Church of St. John the Evangelist, Montreal. The Sisters engaged in this work are mainly occupied with the dispensing of material aid to the poor, the aged, and the fallen who seek their help.





The Sisters also help in the Parish School, do visiting in institutions as well as in the homes of the poor, and help in other ways in the Parish work.

1936 - The Sisters were encouraged by many doctors to investigate the need for provision of convalescent care rather than general hospital care. Accordingly, St. John's Convalescent Hospital was opened in Willowdale, Ontario. St. John's became one of the public hospitals of Ontario and a model for convalescent hospitals in Canada generally. At present over two hundred patients can be cared for, and every possible rehabilitative service, spiritual, physical and mental, is offered.

Two other works were undertaken in 1936: All Saints' Hospital, Springhill, Nova Scotia, which was administered by the Community until 1949, at which time the management of the hospital passed from the Church to the Municipal authorities; and St. John's House, Edmonton, which is still in operation. Here the chief work is with unmarried mothers, and the House is purposely kept small so that the Sisters can give the individual attention and loving care needed.

1944 - This year saw the establishment of St. John's Convent, in

Bracebridge. Upon the withdrawal of the Sisters of St. Margaret, S.S.J.D. was asked to take over their Mission work in the Muskoka district of Ontario. This arrangement continued until 1959, when the Community felt that, because of increased work of Governmental Departments in providing social security, our work in this area was no longer essential; and so the property was sold.

While we have stopped work in several directions, there has been a decided increase in requests for spiritual and missionary work emanating from the Mother House. Sisters are asked to conduct Quiet Days, Retreats and Missions, as both Priests and lay people of the Church in Canada are becoming more aware of the importance and significance of the Life, rather than merely the works, of Religious and are seeing our help in deepening their own spiritual lives. Striving always to "find the One in the many, and the many in the One," the Sisters of St. John the Divine are ever led to "seek to do everything as a partaker of the Heavenly Calling whereby we are made to live with Him at the Right Hand of GOD in the power of the Holy Ghost" (Rule S.S.J.D.). •

JEREMIAH THE MAN

by James P. Crowther

THE last of the great prophets to minister to the Hebrew people during the days of their independence was Jeremiah. His book is the longest prophetic work of a single author. Because of the sublime religious concepts which it contains, and because of the great spiritual advances which Jeremiah charted, he has sometimes been called the "greatest figure between Moses and Jesus."

It is believed that Jeremiah was born about 645 B.C., which was ten years before the appearance of the Scythians. Those barbarian hordes swept towards his homeland, destroying everything in their path. In his time everything sacred in life was threatened. He heard the news of the fall of Nineveh and watched the rise of the Chaldean Empire from its first defiance of Assyria until its final triumph at Carchemish (605 B.C.). He was a citizen in Judah when the good King Josiah accomplished his reforms. Later he saw the armies of the Chaldees smash the feeble defense of Jerusalem and sack the sacred city, and he seems to have been present when the boy king Jehoiachin of Judah was dragged from his throne and carried in chains, together, with his mother, to Babylon. He watched the pillaging of the capital by the armies of Nebuchadrezzar, the deportation of thousands of the nation's best citizens, and the

establishment of the new government which was to take orders from Babylon. He preached to a nation which was beaten both spiritually and morally, and he attempted to maintain the faith of a people who looked on helplessly while everything they held holy was destroyed before their eyes. In the final rebellion he saw the last trace of Judean government wiped out and was himself kidnapped and carried off to Egypt by a band of his own countrymen who were fugitives from justice (42:1 - 43:7).

Personal History

We know more about Jeremiah's private affairs than those of any other prophet. This is because his intimate friend and secretary, Baruch, wrote a biography of him, which is incorporated into the Book of Jeremiah.

His father was a priest (1:1). Before he was born, he was dedicated by his parents to the service of Yahweh, but from his birth Jeremiah seemed to be out of step with the other members of his family.

"Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee, and I ordained thee a prophet to the nations" (1:5). In these words Jeremiah gave his later explanation of why he was different from his contem-

poraries. God had especially called him and so set him apart from the others.

Was he different from his playmates so that he took refuge in the forest with animals? His preaching in later life is pervaded with references to the wild life which he came to love deeply and which he knew as only one who approached it from a child's level can.

"Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them" (5:6).

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming" (8:7).

Jeremiah had a special fondness for birds and, in his description of the utter ruin of man, he adds that the birds were all gone:

"I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled" (4:23-25). One very vivid bird reference in 12:9 strongly suggests a personal connotation: "Mine heritage is unto me as a speckled bird, the birds round about are against her . . ."

In his descriptions Jeremiah reveals a human sympathy for animals that is quite unlike anything else in the Old Testament.

When Jeremiah came to marriageable age, his decision was totally at variance with the life of

Israel. Marriage was a matter of the greatest importance among the Hebrews, and from the earliest times their laws were concerned with rules and regulations about this relationship. Generally it was a business transaction, managed by a go-between, as in the case of Issac and Rebekah, wherein Abraham sent a trusted servant to seek a wife for his son. A wife was bargained for and bought like any other piece of property, and her value was often less than that of a house or a field.

Jeremiah explains his celibacy in chapter 16, verse 2, by quoting Yahweh as saying, "Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place." It has been suggested that the responsibilities of his work as a prophet made it appear difficult for him to maintain a home, and he seems to have felt it to be a part of his call that he should not marry and have a family. Another suggestion is that he never married because he did not have the heart to bring children into the world for such a time of suffering. All that we can truly say about this matter is that we know that Hosea, Isaiah and Ezekiel all had wives, and that Jeremiah, the most humane and affectionate of men, remained single all his life.

In the midst of his writings there are constant references to home, marriage, brides and grooms: "Can a maid forget her ornaments, or a bride her attire?" (2:32) "I have likened the daughter of Zion to a comely and delicate woman" (6:2). ". . . for even the hus-

band with the wife shall be taken" (16:11). "... the voice of the bridegroom and the voice of the bride" (7:34 and 16:9). "Therefore will I give their wives unto others" (18:10).

The enforced loneliness of his heart appears in his book in the form of a great wistfulness. A single reference hints that he may have had brothers (12:6), but further than that we know nothing of his immediate family circle. From some source he must have come into possession of some wealth for he gave himself to his ministry without any apparent effort to earn a living and toward the end of his life had money with which to buy a field that had belonged to his family estate in an earlier day (32:6 ff).

Jeremiah seems never to have made friends easily. There is no hint in his writings of normal relationships or of any close friends. Later in his life he made a few close contacts, as with Baruch, and in some degree he was reconciled with his family. Jeremiah longed for friendship and complained of his loneliness, but he never realized that he himself was to blame. He was too uncompromising, too sure that he was right and that everyone who disagreed with him was wrong, to be easy to get along with.

According to his own account, his call to prophecy came in the thirteenth year of Josiah's reign, about 626 B.C. The description in 1:4-9 is a later reconstruction of the actual event: "Then the word of the Lord came unto me, saying, Before I formed thee in the belly

I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth."

An interesting detail in this account of Jeremiah's call and a key to much of the prophet's later teaching is that, whereas the Prophet Isaiah's lips were touched by a burning coal in the hands of one of the seraphim, Jeremiah's were touched by God Himself. There was no mediator between God and Jeremiah, who, after his initial reluctance to accept the Call, felt no need of one. He showed none of Isaiah's sense of awe in the presence of holiness. His relationship with Yahweh was immediate and personal. He was the instrument through which God spoke, and he came more and more to identify himself as a divine means of utterance. Isaiah's reaction had been that of a normal, social human being in the presence of an unusual situation. Jeremiah, unsure of himself and inexperienced in worldly matters, needed reassurance and encouragement before he could take up the burden laid upon him. After

he had found a friend in God, his self-doubt ceased, and he spoke with confidence. This close and personal relationship with God may account in some part for his growing tendency to address the individual rather than the group or nation. It is with him that personal relation may be said to begin.

Jeremiah was definitely a man alone. His fellow townsmen of Anathoth even plotted against his life (11:18-23), perhaps because he endorsed the reformation by Josiah of 621 which, by centralizing religion at the Jerusalem temple, put the local priests at Anathoth and elsewhere out of their jobs. This incident caused him to leave there and carry on his prophetic work at Jerusalem.

In the capital his efforts centered in the temple (7:1 ff), and we find glimpses of dramatic incidents which happened there. On one occasion a sermon he delivered so irritated a mob of priests, "prophets," and people that they tried to kill him. He was saved, however, by the princes and elders, who cited the preaching of Micah (26:16-19) to justify Jeremiah. Uriah, another prophet, who evidently gave the same kind of warnings as Jeremiah, was killed by King Jehoiakim (26:20-24). On another occasion Jeremiah brought refugee Rechabites into the temple and pretended to try to get them to drink wine (35). Their refusal to depart from the family's ascetic principles gave him the object lesson of fidelity to religious conviction that he wished to drive home to all who wit-

nessed or heard of the incident. Another time he appeared in the temple with a wooden yoke about his neck (28) as an object sermon to impress upon the people the fact that national bondage would result from the course of treaty-breaking that the king and nation were taking. Perhaps this happened in 593 B.C. when foreign agents were trying to incite the last king, Zedekiah, to join a revolt against Babylon. A "prophet," Hananiah, dramatically dragged the yoke from his neck and smashed it on the pavement, and we can imagine the crowd's reaction. Probably they laughed at Jeremiah. The next day he came to the shrine wearing a yoke of iron: his idea could not be so easily disposed of! On one occasion he preached a vigorous sermon in the Valley of Hinnom (19), which so angered Pashur the priest that he put Jeremiah in the stocks for twenty-four hours (20:1-6).

After the Babylonian victory at Carchemish the situation in Jerusalem was very tense. Jeremiah was sometimes imprisoned. At this time the scribe Baruch entered the prophet's life. To him he dictated a sermon for the secretary to read in the temple. This matter was reported to the king, who, after hearing the sermon read, burned it. Jeremiah dictated a longer warning.

At the time of the first Babylonian capture of Jerusalem, 597 B.C., Jeremiah was left behind when the captives were deported. He wrote to the captives in Baby-



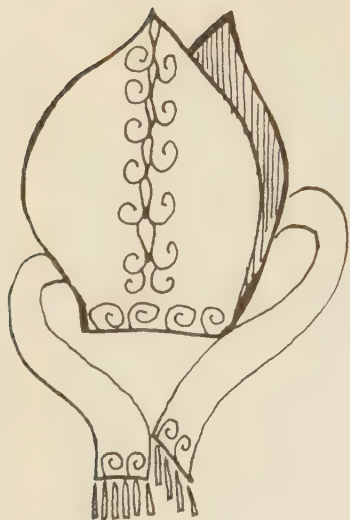
on, urging them to settle down in their new homes, plant gardens and raise families (29:4-6). He also told them in God's name "seek the peace of the city whither I have caused ye to be carried away captives, and pray unto the Lord for it: for in the peace thereof ye shall have peace" (29:7). Here were two new thoughts: to pray to Yahweh in a strange land, ruled in popular opinion by other gods; moreover, to pray for enemies, for people who were not subject to Him nor recognizing Him as deity.

Finally Jeremiah expanded his thought into the widest expression of Godhead yet reached even by the prophets: "And ye shall seek me and find me, when ye shall search for me with all your heart" (29:13). (There was and could be no temple in Babylon to Yahweh. For many years now worship and sacrifice had been restricted to the Jerusalem temple. Prayer was not personal but was part of an elaborate ritual guided by a priest and generally accompanied by sacrifice. In one simple sentence Jeremiah swept

the custom and the tradition of centuries aside and showed Yahweh approachable by any Hebrew anywhere!)

After King Zedekiah's revolt against Nebuchadrezzar, Jeremiah was imprisoned. This came about after he tried to leave Jerusalem during an interval when the Babylonian army had temporarily withdrawn from the city. He had purchased a lot of land in Anathoth, exercising the right and duty of redemption, and showing his faith in the ultimate restoration of the Hebrews (32:6-15). Perhaps he was bound for Anathoth to take over his land when he was arrested on a charge of desertion to the Chaldeans (37). In prison he was secretly visited by the king, who wanted counsel but would not take the hard advice of the prophet. Subsequently Jeremiah was cast into a dungeon to die but was rescued by an Ethiopian named Ebedmelech.

When the holy city was captured and destroyed by Nebuchadrezzar in 586 B.C., he was released from the number of captives about to be taken to Babylon and allowed to remain in Judah with Gedaliah, the governor appointed over the pitiful remnants of the Hebrews (39). After Gedaliah was assassinated, Jeremiah advised the assassins and rebel group not to flee to Egypt (42). Thither they took him with them against his wishes and protests (43). He continued his prophecies, helped by the faithful Baruch, and is thought to have died as a martyr in the land of the Nile. •



Lanka

Questions

Apostolic

Orders

by H. M. Barratt

IN THE June issue of the Holy Cross Magazine the Rev. Leonel L. Mitchell presented a brief digest of the Faith and Order and Services of Inauguration of the Church of Lanka. This article offers an excellent springboard for a discussion of the principles underlying the Inauguration Services that are the subject of so much controversy. But before discussing the Services, it may be well to mention a few other matters relevant to the recognition of the Church of Lanka.

Recently statistics concerning the Christians in Ceylon have become available, showing that there are 800,000 Christians there of whom 700,000 are Roman Catholics. Of the remainder, half, the Presbyterians and some of the smaller sects, are not participating in the Scheme of Church Union in Ceylon, with the result that the

Scheme embraces less than 12% of the Christians in Ceylon. Of the Anglicans, of whom there are 48,000, about 80% of the laity and 60-65% of the clergy are estimated to be willing to accept the Scheme as it stands, leaving a fairly strong Anglican minority opposed to it. In spite of the smallness of this proposed Church of Lanka the decision concerning its recognition to be made at General Convention this September is momentous, for it may become the precedent for future reunion movements and presage the disappearance of the Anglican Communion in pan-Protestant unions. This is a consideration not to be ignored.

Other factors that contribute to the problem of the recognition of the Church of Lanka are the following:

Full communion, which means

such as exists between all branches of the Anglican Communion, is ruled out because the Constitution of the Church of Lanka requires all ministers, desiring to exercise their ministry in the Church of Lanka to submit to the unification rites described by Father Mitchell.

Secondly, the question of ordination of women is not brought up in the Scheme, but two of the Churches coming into the Scheme have already pronounced favorably on the ordination of women to the plenitude of the ministry.

Thirdly, while the elements of Eucharistic worship outlined in the Scheme may be commended, it is also true that "every presbyter and congregation shall have freedom to choose the form of service which they will use" and "forms of worship which before the union were generally accepted and used in any of the uniting Churches shall not be forbidden in the Church of Lanka."

Furthermore, Infant Baptism and Believer's Baptism (the baptism of adults only) are both authorized, and provision is made for a minister who "has scruples in regard to the administration of baptism of infants" to "invite some other minister of the Church of Lanka to perform the rite." Are such contradictory attitudes with regard to Baptism compatible with Anglican teaching?

And lastly, "any ordained minister of any Church which is, at the time of union, in full communion with any of the uniting Churches will be free as a visitor to minister in any congregation

of the Church of Lanka if he is invited to do so," and "may celebrate the Holy Communion . . . under the regulation of the Bishop" according to the rules of the Synod.

While these doctrinal matters are of great importance, interest centers on the Service of Inauguration.

For those who have not read Fr. Mitchell's article suffice it here to say that the Inauguration of the Union consists 1) of a Service of Union when the uniting Churches declare they are become the one Church of Lanka, 2) the Consecration and Commissioning of the Bishops, the latter with prayer and the laying-on-of-hands by the ministers appointed by each uniting Church. This two-fold Service is incorporated in one of Holy Communion, "all those assembled partaking" thereof, "as members of one Church," and 3) a Service without "name or title," at which the consecrating bishops lay their hands on the ministers, priests and presbyters of the uniting Churches and they become presbyters of the Church of Lanka.

For these Services to be understood they must be analyzed in the context of the entire Scheme of Church Union in Ceylon, which is the official title of the pamphlet containing the Constitution of the Church of Lanka. This Constitution makes a statement in the first paragraph of the section on the Nature of the Union, which defines one aspect of the doctrine of the ministry of the new Church. The statement is that all Orders are imperfect, and that only by

union can the imperfection be done away with.

This theory, of comparatively recent origin and limited acceptance among theologians, embraces the crux of the controversy and is of such importance it must be quoted in full.

"The uniting Churches agree that it is the will of Christ that His Church should be one. To the Church which is His Body He promised the manifold gifts of His grace. It is also His will that there should be a ministry accepted and fully effective throughout the world-wide Church. But, in the present divided state of Christendom, since the ministries of all separated communions are by the fact of separation imperfect and limited in authority, the ministry can recover fulness only by the union of all the parts of the one Body." In other words all Orders are "imperfect" and accordingly, if you are a priest of the Episcopal Church, your orders lack something. When the Bishop laid his hand on your head and said "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God," you received an incomplete gift, a gift lacking "fullness." Only union will remove the imperfection of your ministry. The question is: how is this to be achieved?

There are several answers to this question; the answers of Catholic Christendom, Anglican, Orthodox and Roman, and the answers of the Church of South India, and the proposed Churches of North India, Pakistan, and Lanka. Only the first and last of these

concern us here and they represent two diametrically opposed solutions to the problem of disunity.

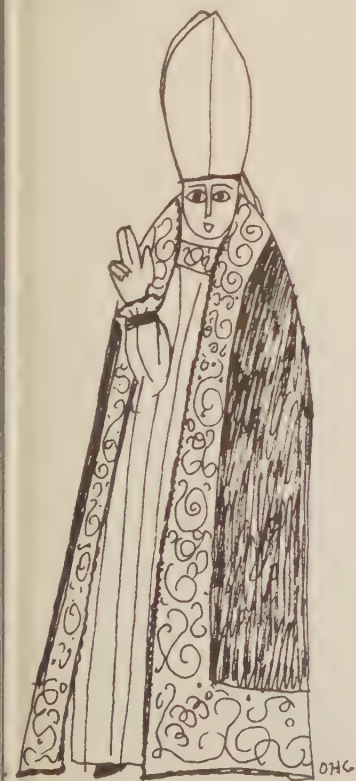
For nearly two thousand years Catholic Christendom has hoped and prayed for the recognition by all men of the Apostolic Doctrine, Faith and Orders of the One Holy Catholic and Apostolic Church as the only solution of the problem of disunity. The Ministry instituted by our Lord, has been the continuing structure, for nineteen centuries, of an unbroken line in which the rites of Ordination, because of their importance, have been most zealously guarded in order to insure the Ordinations to be valid beyond question. During all this time the Apostolic Churches, Anglican, Orthodox and Roman, have never instituted a new sacramental act to meet a contemporary emergency.

The Church of Lanka, on the contrary, believes the solution to lie in a reunited ministry brought about by the use of "liturgical forms" especially prepared to meet the exigencies of the institution of its "initial ministry." These forms are to bring about "such a unification of the ministry as shall join together in one," at the Inauguration of the Union, "all the several inheritances of grace and authority which have hitherto been the possession of each Church in separation."

Preliminary to the liturgical forms above referred to, is the Consecration of new Bishops, presumably according to the Ordinal of the Church of Lanka or the Ordinal of the Anglican Church of

India, Burma and Ceylon. There-
 fore the only question involved is:
 who are to be "the three duly au-
 thorized [consecrating] Bishops,
 possible from outside Ceylon,
 representing different Church tra-
 ditions and acceptable to all the
 uniting Churches"? What are the
 traditions referred to? Are they
 Anglican traditions, of different
 geographical areas perhaps, or
 could Methodist or Lutheran bish-
 ops be involved? No definitive
 statement is made on this matter
 and there is no assurance that
 consecrators acceptable to the
 Church of Lanka would necessar-
 ily be acceptable to the Churches
 in the Anglican Communion.
 The broad details of the Com-

missioning are given by Fr. Mit-
 chell, but the difficulties it presents
 are not discussed. Obviously the
 bishops are commissioned by the
 representatives of the uniting
 Churches. The very title tells this,
 but why should commissioning be
 by the laying-on-of-hands? It is
 not a sacramental act. This is con-
 fusing. So is the prayer for "such
 grace, gifts, character and author-
 ity as they severally may now
 need." Concerning authority (jur-
 isdiction), there is no problem, but
 why do the bishops again need
 these particular gifts of the Holy
 Spirit which are the same theo-
 logical gifts they have just re-
 ceived at their consecrations? Ac-
 cording to the theory or the minis-
 try of the Scheme, above quoted,
 they need further gifts because
 their Orders are alleged to be im-
 perfect. This is attested to by the
 fact that after the prayer and lay-
 ing-on-of-hands, the bishops are
 acknowledged "to be now pos-
 sessed of the fullness of the minis-
 try of this Church." (Note the word
 "now.") The Bishops have now
 received something more than
 Anglican consecration. By this
 rite the Bishops' Orders have
 achieved "fullness," presumably
 this fullness is derived through the
 laying-on-of-hands of the repre-
 sentative ministers of the five
 Churches. One wonders if Angli-
 can priests of the Anglican Church
 of Ceylon also lay-hands upon
 their Bishops. Be that as it may
 the Bishops are declared to "pos-
 sess fullness" and the first step
 in the unification process has tak-
 en place.





It cannot but be asked: what imperfection was there in the Bishops' Apostolic Orders? Do not the words of the Book of Common Prayer, "Receive the Holy Ghost for the Office and Work of a Bishop" mean just that or do they mean merely a partial or Anglican aspect of the Holy Spirit? However that question is answered, they are alleged now to have received fullness and they are in a position to confer that fullness on the presbyters of the Church of Lanka.

The third of these Services, which has no name or title though referred to by Fr. Mitchell as "a service of union" and sometimes called the "service of unification," is the focal point of controversy. Its supporters claim that it provides for Episcopal Ordination, its critics claim that it does not. Its supporters state that it contains the requirements of validity. It is

obvious that the minister is right: a bishop, and the matter is right: laying-on-of-hands; but whether the intention, the form (namely the prayer preceding, and formula accompanying, the laying-on-of-hands) and the recipient are right have been questioned.

It is claimed that the intention is right because it is "to continue and reverently to use and esteem the three-fold ministry of bishop, presbyter and deacon which existed in the undivided Church." Critics grant that this may be a sufficient intention but that to "continue" the three-fold ministry by the use of this rite is impossible for several reasons—primarily because the description of it in the Scheme proves it is not ordination. "It is recognized that no name or title can be given to describe the nature of this service, as it has no historical precedent. The service is intended to be the means by which a new development in the restoration of the unity of the Church is effected."

This rite may be a new development in the restoration of unity but since it has no precedent, it cannot be ordination. What seems to emerge is that the Anglican conception of Orders has not been comprehended by the authors of the Scheme, namely that Apostolic Orders are a sacramental engrafting by the Holy Spirit of deacons, priests (presbyters) and bishops into the Apostolic Ministry of the One Holy Catholic and Apostolic Church. Until it is comprehended, there may be "union," but union is not unity.

It is claimed that the form is right because the formula and prayer "are appropriate." * This is an astonishing statement. This formula, which is quoted in full by Fr. Mitchell, says ". . . you were called and ordained minister of Christ/presbyter in the Church of God within (such or such) Church." The key words are "Church of God.") This recognition by the bishop that all the participating ministers have already been called and ordained to the ministry of the Church of God carries with it the acknowledgment that the full grace of ordination as such has been previously bestowed. If their original ordinations are thus acknowledged, how can this rite be an ordination?

Furthermore the formula goes on to say "Receive from God the power and grace of the Holy Spirit to exercise this office in the Church of Lanka." It does not say "exercise it in the Church of God as if this were an ordination, but in the Church of Lanka, thus knowing that it is really a commissioning to an office within a particular Church. With such a confusion of ideas it is difficult to see how such a formula can be supposed to confer Orders valid beyond question.

The Prayer, which is part of the form, as is the Formula asks that each minister be endued "according to his need with grace and authority." The Preface also emphasizes this idea: "The United Church humbly trusts that in this service God by the operation of the Holy Spirit will bestow on

each of the persons therein to be received as its Presbyters, such grace, gifts, character and authority as they severally may now need."

These words echo those of the commissioning of the bishops. The words "such . . . character . . . as they may now need" are the most significant. Character is what is important in Episcopal ordination, not more or less character but indelible character; not a quantitative thing but a complete thing. What then is its meaning in conjunction with the word "need?" The word need implies that character can be quantitatively applied and this is acknowledged in the defense of its use. For it is claimed that the word makes of this rite a form of conditional ordination. Whatever the subject needs he receives. "It may be nothing; it may be everything." * It is this interpretation which, it is claimed, prevents this rite from being for the Anglican priests an iteration of their Orders, and therefore their participation is not a sacrilege.

But in this defense, it appears to have been forgotten that according to the Church of Lanka all Orders are "imperfect." The Scheme claims all ministries need something. Inevitably then Anglican priests must need something, and so, tacitly denying the completeness of their Orders, they are to receive "fullness" imparted by a second laying-on-of-hands by a bishop who has received "the fullness of the ministry" through the representatives of the

uniting Churches at the Commissioning of the Bishops.

Can Anglican priests participate in this rite? Can Anglican Churches accept it, when it denies the Article on "The Consecration of Bishops and Ministers," which states that "The Book of Consecration of Bishops and Ordering of Priests and Deacons, as set forth by General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering."? Can Anglican clergy need anything more than "all things necessary"?

All the requirements of Ordination have been here reviewed except that which concerns the recipient of these Orders, if they are Orders. The comment in the Minority Report of the Schedule Annexed to the Reports of the Joint Committees of the Convoca-

tions of Canterbury and York, just published, is pertinent. "It seems to us intolerable that, at the most solemn moment of the laying on of hands, the bishop may in his heart think that he is ordaining a man when the man himself is satisfied that he is being no more than commissioned." *

In view of the conflicting ideas involved in these rites, where one cannot tell whether commissioning or ordination is intended, how is it possible to be sure that such a rite will confer Apostolic Orders valid beyond question? •

*Quotations from THE CHURCH OF LANKA, BEING THE SCHEDULE ANNEXED TO THE REPORTS OF THE JOINT COMMITTEES OF THE CONVOCATIONS OF CANTERBURY AND YORK, 1961, London, are marked with an asterisk. All other quotations are from CEYLON NORTH INDIA PAKISTAN, by Stephen F. Bayne, Jr., 1960, London.



His Dominion in the Sea

by Robert E. Campbell O.H.C.

ANACAPA, Santa Cruz, Santa Rosa, San Miguel. This is not a litany of the Saints, but the name of each of the islands just off the coast of Santa Barbara in California. They are usually counted as part of the group known as the Santa Barbara Islands. The others—Santa Catalina, San Clemente and San Nicolas are much farther off to south and east, and can be seen only on a very clear day. Catalina is near Los Angeles, and is too well known as a popular resort to delay us. San Nicolas and San Clemente are far out to sea, storm-swept and now uninhabited except for the men on the naval air base on San Clemente. The four islands which hold the greatest charm for us run east and west about thirty miles off shore and parallel to it. Locally they are known as the Channel Islands, for between them and us lies the expanse of water known as the Santa Barbara Channel. We can not be otherwise than interested, for from the southern loggia of Mt. Calvary the channel and the islands make an ever changing panorama, according to sun and wind, lights and shadows.

We are told that our islands are an extension of the Santa Monica range, just North of Los Angeles. They seem to have been under water at various times and for long periods. All that is too technical for us to try to describe, but

it is interesting that now they seem to be rising slowly again. Certainly the Jesuit missionaries in Lower California 250 years ago gathered evidence of the fact that the land was rising there. Any casual observer in these parts can see for himself that many of the rock formations show definite signs of long salt water erosion. It is not unusual to find sea shells and other indications of marine life in most unexpected places out in the chaparral.

All these islands hold one's fancy, but the one which appeals to us most is Santa Cruz, partly because of its name (Holy Cross), partly because it lies directly south of us, and thus comes before us as a constant reminder of our dedication. Anacapa to the left of it looks like an enormous barren rock with a lighthouse at the eastern end. Actually it is four stony islands of fair size, and is a reserve for the Coast Guard. To the right, Santa Rosa is most attractive—when we can see it; while one must wait for a very clear day to spot San Miguel in the far West. Santa Cruz measures about 23 miles in length, and 6½ miles in its widest part, and is thus the largest of the group. Near the center there rises Devils Peak, some 2500 feet in elevation. A long fertile valley runs east and west in the middle of the island bounded on either side by ranges of high hills

When Juan Rodriguez Cabrillo in 1542 sailed his flagship "San Salvador" to explore what were then unknown seas in search of the Straits of Anian (supposed to be the route directly to the Orient), he found these islands pretty thickly populated with Indians, and of course claimed them all promptly for his sovereign, King Charles V. of Spain. He learned that the natives called "our Island" Ciquimuyumu, but as a good Christian he renamed it San Salvador. As winter was now approaching and winds and waves strong and high, he decided to winter in a little harbor on the western tip of what he called La Posesion, but now known as San Miguel. There he died and was buried, but not before instructing his pilot, Ferello to carry on the search for the coveted Straits of Anian. This chief navigator, who has recorded his complete disapproval of the natives in no gentle terms, says that they were fishermen, dirty, swinish; and that they huddled fifty to a house. He did try to execute Cabrillo's dying wish, but met with such violent storms that he soon steered his ships back to Mexico, leaving it to other pioneers to open the way to China.

Visitors are not welcome on any of these islands, for now they are either U. S. government reserves or privately owned or leased. The only inhabitants now are the few men needed to tend the flocks of sheep and herds of cattle, or to perform duties as assigned by government authorities. Various attempts have been made by both

the Spanish and Americans to settle there, but the islands are too isolated to attract any but the most hardy souls. We are told that when the Lockheed brothers began building airplanes in Santa Barbara about 1910, they used to fly round trip excursions for five dollars a person. We are told too that wild life abounds—some like deer and wild hogs imported, some again like the dwarf fox and the myriads of birds indigenous. It is a well known story that in the 1820's the Mexican government thought to establish a penal colony on Santa Cruz. But the climax came in 1836 when some soldiers were sent to garrison the presidio at Santa Barbara who were ex-convicts. The people of the town did not approve of any such plan, and promptly shipped the military out to the island opposite. Some of these marooned guards tried to escape by making a raft of logs and covering it with green hides. As might be expected, they had no sooner shoved off to cross to the mainland when they were attacked by sharks. The raft was torn to pieces, and only one man survived.

From what we have read it was Sebastian Vizcaino in 1602 who really explored the islands and the coast along the channel. He was looking for a base for the galleons heavily laden which sailed back from the Philippines with silks and other treasures destined for Europe. Sometimes these ships were so overloaded that there was insufficient water and food for passengers and crew, as a result of which many perished during

the long voyage home. Then, in 1769, just before the Spanish Franciscans began operations, the Russians had begun pushing their way down the coast from Alaska, and had established a settlement at Fort Ross, up the coast a bit from San Francisco. The English had been nosing about also. Russian and Aleut fishermen and hunters had been visiting our islands not infrequently, looking chiefly for sea otters for their fur. There were other adventurers of course, but it all added up to one important move on the part of the Spanish. California must be occupied. Reliable historians tell us that this was the prime reason for the Franciscan missions, which extended as far North as San Francisco Bay and a bit beyond. But that is another story which while interesting, cannot delay us here. What meets our notice especially is that when the good ship "San Antonio" stopped in 1769 on what Cabrillo had named San Salvador, one of the Friars lost a small iron cross, which was found and returned by an Indian. So, "Holy Cross" the island was then called—a designation which has stuck.

All the evidence we have testifies with unanimous voice that until about 150 years ago the Islands were thickly populated. Certainly cemeteries of impressive size are there, and in and about the villages abundant relics have been unearthed, such as beads and household utensils, weapons and tools, which archeologists have been busy gathering and classifying now for many years. Speaking of beads, in a sand dune on

Santa Rosa there has been found what seems to have been a regular bead factory for making and polishing these ornaments. As has happened only too often in the United States, the Indians certainly failed to hold their own after the advent of the swarms of adventurers from overseas. Smallpox, influenza, tuberculosis, diphtheria, played havoc with a people who had never been exposed to such scourges. We have mentioned the reports of Russian and Aleut fishermen coming for prolonged stays. It is said also that these Aleuts when ready to return to their frozen Alaskan homes killed off the men and carried the women away, leaving the helpless children to starve. The Franciscan missionaries brought what was left of the inhabitants over to the mainland and settled them in the Christian villages which they had established. By 1820 the Islands were practically uninhabited.

So, as we gaze at these lovely jewels which seem to float in a crystal sea, we can but wonder what secrets, what tragedies lie locked in their calm silence. The hands of the clock can never be turned back, nor have we any way to peep into the future. But just now they are a joy to behold. When our not-infrequent fogs hide them, they are still there. In storm and rain we may be able to catch a fleeting glimpse of them through the mist. But all that only whets our eagerness to behold them again some wondrous morning when the clouds shall have blown away. •

COMMUNITY NOTES

Father Superior was awarded the degree of Doctor of Sacred Theology by the General Theological Seminary at their Graduation Exercises on May 24th. His citation was: 'The Reverend Lincoln Andrews Taylor, graduate of Hobart College, and of this Seminary in the class of 1936, Superior of the Order of the Holy Cross, whose dedicated ministry as a missionary, preacher and spiritual counsellor has exemplified the varied contribution made by his Community to the Church, and in whose person the Seminary pays honor to the ideal of disciplined service and sacrifice which the Religious Orders uphold in our Communion.'

Fr. Tiedemann spent May and part of June in England. We hope to have an account of his trip in the next issue.

Fr. Parsell, on his return from an extended tour of the West, tells us that on his way out he stopped at St. Paul, Minnesota, where he met a group of twenty-five associates of Religious Communities in the hope of developing a local association. Proceeding to Washington, he spoke on the Liberian Mission at St. Alban's, Edmonds; St. Clement's, Seattle; St. Matthew's, Tacoma; St. John's, Snohomish; Ascension, Seattle; and Epiphany, Chehalis. At St. Paul's Seattle he gave a Quiet Day in addition to the talk.

He next went to the Portland area, where he spoke at All Saint's, Hillsboro; St. Mark's, Portland; and St. Luke's, Vancouver. Then he conducted a Quiet Day at Klamath Falls, Oregon, the home of Mr and Mrs. Richard Glidden, who are now at Bolahun.

Moving south to Calif. he spoke at All Saints', San Francisco and Holy Trinity, Alhambra. On the home journey he visited the Cathedral in Albuquerque for a Quiet Day and sermon; the Navajo Missions at Farmington and Bluff; and St. Mary's Provo, Utah, where he gave an address. His engagements ended with preaching on the Religious Life at St. Barnabas, Omaha and St. Timothy's, West Des Moines on May 14th.

On this trip Fr. Parsell secured a business manager and two teachers for the Liberian Mission. He is still in need of a mechanic to keep the cars that bring in the Mission supplies and the diesel engines that provide its electricity in good running order.

Br. Francis also reports on his trip which lasted for fifty days. He conducted Quiet Days, preached and talked on the Religious Life from Seattle and Montana, through New Mexico and Colorado, to Kansas, Illinois, Minnesota, Iowa, ending up in New Hampshire and Maine. Covering ten thousand miles, he visited about twenty-five parishes and missions. Everywhere he found a tremendous interest in monks and nuns, and a great desire to see more of them. The kindness and generosity of the people paid for the entire trip. On the part of priests there was a strong plea for the establishment of monasteries nearby, as Retreat and Mission centers. If all the men who showed interest in trying their vocations do so, it would make more works possible. A number of people started in the Confraternity of Life Rule as a result of the visitations.

The most amusing incident came

from a Navajo, who said to Brother on his arrival, 'Now let me get this straight — you're a mink, right?' Brother answered with a straight face, 'Yes, a white mink!' Another boy added, 'I'd love to visit your Moratorium sometime — where is it?' Such misconceptions having been cleared up, they decided they wanted to be monks.

Fr. Lynn conducted Parish Retreats at Orleton Farms in Ohio, and Fr. Delway held Retreats and a Quiet Day at Bayshore, Long Island.

St. Andrew's

Fr. Baldwin conducted a Children's Mission at St. Martin's Church, Severa Park, Maryland.

The commencement Exercises of St. Andrew's School took place on May 27-28, at which Fr. Superior was the principal speaker.

Bolahun

Bishop Harris paid a flying visit to Bolahun on Sunday, May 14th, and confirmed seventy-five persons. He was able to come by air and use the airstrip at the Mission.

We have had many guests at the Mission. Among them was Mrs. Kline who represented President Kennedy at the Independence celebrations of Sierra Leone in April. Mrs. Kline had met many members of the staff on a previous stay in Sierra Leone.

Fr. Allan Smith has arrived safely at the Mission. Br. George has met several recorder players on his stay there. He is due back at Holy Cross on July 4th.

Mount Calvary

In May Fr. Packard conducted a retreat for Laymen from the Diocese of Sacramento at St. Dorothy's Rest.

Bp. Campbell addressed the Clergy Conference of the Diocese of Los Angeles early in the month. He also administered Confirmation at St. Martha's Church, West Covina, and at Holy Trinity Church, Alhambra.

Fr. Adams held two Schools of Prayer in the Diocese of Los Angeles, the first at the Church of the Incarnation, Norwalk; the second at St. Michael's Church, Anaheim.

Order of St. Helena

On May 22, 1961 at 11:00 a. m. Bishop Donegan, the Bishop of New York and our Bishop Visitor, began the consecration of St. Helena's Chapel at the Mother House. Our Father Superior was the celebrant of the Solemn High Mass of Consecration which followed the Bishop's rite of consecration. Father Ridgeway, our Chaplain, was the Bishop's Chaplain, and the other assistants to the Bishop and to the celebrant were members of the Order of the Holy Cross.

The ritual and ceremonial for the consecration of a church are awesome and beautiful and as the Bishop anointed the walls and said, "May this temple be hallowed and consecrated. In the name of the Father and of the Son and of the Holy Ghost." we knew like Zaccheus that, "This day is salvation come to this house." This Chapel of ours is truly forever set apart for the worship of Almighty God.

The Superiors and representatives from the Community of St. Mary, the Community of St. John Baptist, and the Community of the Holy Spirit and Brother Willard, S.B.B., the Superior of St. Barnabas Brotherhood, were with us for our celebration. Many associates, clergy and other friends from near and far came to join in our

joyful praises, and the Guild of St. Helena of St. George's Church, Newburgh and the Daughters of St. Thomas' Church, New Windsor brought food and helped us serve luncheon.

All the months, weeks, and final days of preparation for this day have come to an end, and all the excitement of the day itself has ebbed, but the phrases we sang echo in our minds: "This is the house of God, and the gate of heaven." "My house shall be called of all nations the house of prayer." "Oh how amiable are thy dwellings, thou Lord of hosts," the inscription on our cornerstone laid just eleven months ago, "Quam dilecta tabernacula tua."



Versailles

The 1961 play and opera at Margaret Hall was NOYE'S FLUDDE, the Chester Miracle Play, set to music by Benjamin Britten. It was first presented April 29th, and then repeated as the May Day production, May 21st. Grades One through Six were costumed, simply and effectively, as the animals; and Grades Seven through twelve served as the chorus. A Versailles High School boy did the trumpet parts for us, and one of the Lexington Seminarists provided the Voice of God. The animals come from the back of the auditorium to go into the Ark, to the singing of Kyrie Eleison. The storm music, which is instrumental, is awe-inspiring. It reaches its climax when it is joined by the chorus, and swells into 'Eternal Father strong to save.' A church in Lexington sent representatives to see the play and has decided to give it there next year with full orchestral accompaniment.

Two Episcopal Sisters read papers at the University of Kentucky Foreign Language Conference at the end of April. One paper was on the 'New Demands on the Latin Teacher,' by our Sister Frances, and the other was on 'Greek and Latin Hymns,' by Sister Jane Patricia, C.S.J.B., from St. John Baptist School in Mendham, New Jersey. The latter spent one night with us but had to fly home shortly after she read her paper so as not to miss an Alumnae gathering at her school.

This year we had our second annual Messe Francaise the morning of the Banquet Polyglotte. Our Chaplain, Fr. Dunphy, celebrated. Our banquet speaker was a Cuban-born professor from the University of Kentucky, who gave us background for a better understanding of the Cuban situation, in a context of Spanish poetry.

JULY APPOINTMENTS

JULY

- 1-2 Fr. Terry. Versailles, Ky., A.C.U. Conference.
- 1-3 Fr. Adams. Los Angeles Diocesan Summer School.
- 1-9 Sr. Mary Florence. New Haven, Conn., St. Andrew. Children's Mission.
- 1-9 Sr. Elizabeth. Downsville, N. Y., St. Mary. Children's Mission.
- 1-2 Sr. Joan. Paoli, Pa., Good Samaritan. Children's Mission.
- 2-8 Fr. Hawkins. Toronto, Can. Visit to Convents.
- 4-15 Long Retreat at Mount Calvary.
- 9-16 Sr. Paula. Torrington, Conn., Trinity. Children's Mission.
- 10-15 Fr. Baldwin. Fond du Lac, Wis. Retreat for S.H.N.
- 10-16 Retreats for Associates O.S.H. at Versailles, Ky., conducted by Fr. Dunphy.
- 16-23 Sr. Bridget. Marcus Hook, Pa., St. Martin. Children's Mission.
- 22-29 Sr. Joan. Fort Edward, N. Y., St. James. Children's Mission.
- 23-30 Sr. Paula. Sparta, N. J., St. Mary. Children's Mission.
- 24-31 Long Retreat at Holy Cross. No visitors.
- 24-28 Sr. Mary Michael. Navasota, Texas., St. Paul. Children's Mission.
- 30-31 Sr. Bridget. Franklin Park, Ill., St. Patrick. Children's Mission.



Book Reviews

ETHICS AND THE GOSPEL. By T. W. Manson. New York, Scribners, 1960. Pp. 109. Price \$2.75.

This is a most readable and informative book. The author explores the principal claims of the Gospel ethic, its foundation in the Old Testament, and present importance for the Christian community. His thesis is an illuminating apologetic for the assertion of the famous pre-Christian Jewish teacher, Simon the Righteous, that true and lasting civilization is based on three things: the Law, Worship, and the imparting of kindnesses. Christ does not nullify these terms. In the New Israel, the Church, they derive their 'content, form and authority' from Him. The life of the earliest Christian community as described in Acts 2 reflects this same pattern in its concern for Kerygma or Teaching (the Law), the Prayers (Worship), the breaking of bread and the fellow-

ship (the imparting of kindnesses). Here is a book for clergy and thoughtful laymen, especially those engaged in teaching the faith. — M.B.



DYNAMIC REDEMPTION. Reflections on the Book of Common Prayer. By Bayard Hale Jones. Seabury Press, 1961. Pp. 147. Price \$3.25.

Opinionated is the best word to describe this book. All other points of view than the author's are expounded in their worst possible form and then condemned without any effort to understand the truth they are trying to express. As a result the doctrines of the atonement, sin, judgment, baptism, sacrifice, to mention some of the more important, are presented so one-sidedly as to be dangerously distorted. Only the most discerning reader can safely read this book and find the values that lie beneath its prejudices and invective. — B.S.

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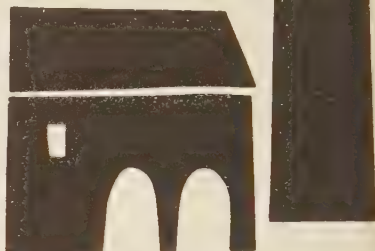
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SAINT ANDREW'S SCHOOL

COMMENCEMENT

○ NE of the ways in which the Father Founder of the Order of the Holy Cross helped his sons in their teaching ministry, especially with young people, was to encourage them to use objects or articles to illustrate each lesson. Many of us are familiar with the use of such things as a pencil or a pocket watch in the first lesson on Man's purpose. If I undertook to follow the Father Founder's example this morning, it would be necessary to lug up to the table a very queer object called an idol. Spelled IDOL. It is the parent of such words as idolize, and idolatry. Since I haven't brought one, I would like to tell you about a man who made one.

This man's life was pretty much down on the primitive level. That is, he lived, as we might say, close to nature. Moreover, he was quite capable of supporting himself by the skill of his hands.

One day this man went to the woods, with which he was quite familiar—for he certainly knew one tree from another—and selected an ash tree. He knew, as some of you do, that the wood is good and strong, and in fact is very good for fire-making and cooking. Well, he cut down the tree, cut it into proper length for his use, then he let it dry and get good and hard. In time he took some into the house, made a fire, and as he sat down and warmed himself, he felt very happy. Remembering all the labor, and now reaping its reward, he said, "Ah, now I am warm." Somewhat

later, he carried more wood into the house, and having been adept also as a hunter, he made a fire in the stove or cooking place, roasted some meat, ate it, and again remembering his labor on the tree, was happier than ever.

Later still, he saw a good-sized piece of wood in the pile, and now he did an amazing thing. He got out his carving knives and chisels, sat down and fashioned a figure out of the same ash tree, and said to himself, "Aha, this is my God." He knelt down before it and begged it to answer his prayers, saying, "Deliver me, for thou art my God." Now quite obviously it would be hard to imagine a more foolish and hopeless way of getting one's prayers answered, and a more complete failure in missing the whole reality of the true and living God. The explanation of this folly is a terrifying one, and the Bible states simply and finally, in Isaiah 44:18: "They have not known nor understood: for He hath shut their eyes, that they cannot see, and their hearts that they cannot understand." Makers of idols are in a class all to themselves, but this particular one can illustrate, in an opposite way, a very significant and important fact about St. Andrew's School, whose sons are being honored today.

In simple terms for this particular idol-maker God and his prayers were a sad and hopeless after-thought. It's bad enough for any man to commit the devastating error of trying to make his

own god. God's Law declares in no uncertain terms: "Thou shalt not make to thyself any graven image." It is precisely the condemnation of such evil as this man illustrates that shows the God-sense of the Ten Commandments. But that is not all this man illustrates. All idol-makers make that first mistake, but there is something more here—this idol-maker demonstrates in no uncertain terms that his idol-making is a decided afterthought. After he had cut down the tree for fire-wood—after he had warmed himself and enjoyed the fire's heat—after he had dried the wood, made a fire and roasted his dinner—after he had eaten, was filled and was satisfied—after all this (somewhat like an afternoon at the ball game)—he then decided to make a god out of what was left, and then fell down before it and said his prayers.

The point is obvious. God can never be a mere afterthought. And no matter how glibly people of our day insist they would never be so foolish, it is precisely because they do, that St. Andrew's School is now and always will be honored and valued in the Church. Here are one or two simple ways in which otherwise perfectly sane and lovable American citizens have a share in treating God as an afterthought.

First, and quite familiar, are those who spell out God as an afterthought, in the vocabulary of their daily, weekly, monthly, or yearly schedule. These are the people who, being almost totally blind to the fact that God created

the sun and moon, the nights and days, the months and seasons, manage to come up with the answer that as long as they have all the time they want for their own doings, they can manage to give God an hour or so once a week, or even more unhappily a part of one day once a year, maybe at Easter or Christmas. There are of course millions of good Christians who do go to church regularly Sunday by Sunday, and some of them pray to God in the inner chamber of their homes morning and night every day. But there are many more who do no such thing.

And it is here that St. Andrew's School intends to be a clear and happy voice of good common and consecrated sense. Every day is God's day. Six of them for good honest labor, sport and learning to His great honor and glory—and one day for rest, refreshment, and the full enjoyment of His bounty, especially in the music and color of special worship and adoration. Very few, if any, boys never find daily Chapel a challenge. This is true of every valuable discipline and learning. But over against the huge multimillion dollar centers of learning, where a young man is allowed to grow up with a habitual mass ignorance of God's claim on every day of a man's life, St. Andrew's School proclaims by its very schedule that God, far from being an idol afterthought, rightfully receives man's first honorable action of each day, and is his rightful object of thought and prayer right thru to the last thing at night.

In a sense, St. Andrew's School surrenders her graduates back into the keeping of their families, or it may be into the care of a further place of study. But she has every right to hope, and certainly will stubbornly continue to pray, that having formed the basis for a habit of daily concern for the honor and will of God, this will never be lost. So in the first place, never cut up the tree of your life's years in such a way that only after years of comforts in a well-heated selfishness, and a busy life of straining to satisfy only the needs of the body and the lusts of the soul, somewhere at the end, as an afterthought, you pick up a left-over piece and hope to make it into a god to answer your real needs. This can only result in the unhappy fate of leaving you nothing more than a wooden idol that can neither hear nor answer.

A second common idolatry is that form of blindness which tries to learn truth without any attention to the Source and Fountain of all truth. This is very much like attempting to describe to a blind man the beauty of a sunrise, without ever mentioning the sun. Yet there are idol-makers in the realm of knowledge and truth, in the world of education and employment, who cut down the tree of knowledge and so use it for their own ends, that when at the last minute they think they know enough to define God for the world, actually wind up with a hopeless dumb idol who under no circumstances can ever effect an answer to their prayers, and

certainly not preserve them from an eternal hell of one big ignorant misunderstanding. C.S. Lewis states very clearly: "Supposing there was no intelligence behind the universe, no creative mind. In that case nobody designed my mind for thinking . . . Unless I believe in God I cannot believe in thought: so I can never use thought to disbelieve in God." And I would add, or NOT to think about God at all. To leave the truth about God out of the truth about the universe is to miss the whole point of divine creation.

Yet men try it. Oh yes, they do. One big school after another, one hundred learned professors after another, attempt to educate the youth of our land without ever a course in theology or Christian ethics, let alone the study of the Bible or the lives of the really great doctors of learning — St. Augustine or St. Thomas, and their happy, wideawake fellowship.

Truth cannot in fact be chopped up into separate pieces, or split up into subjects without the danger of forgetting that they are really part of a living whole: for example, the unhappy recurrence of the idea that there exists some kind of a war or animosity between science and religion; that the laws of nature, the anatomy of the atom, the chemistry of man and the earth of which he is formed— all of which are the creations of God—are in some sense opposed to the teaching of religion that leads man to acknowledge, "I believe in God, the Father Almighty, Maker of heav-

en and earth, and of all things visible and invisible"—including the laws of nature, the anatomy of the atom and the chemistry of the earth of which man is made. The ends to which second-rate scientists have gone to accomplish such impossible intellectual gymnastics have filled libraries with volumes of unhappy idol-making. So again, St. Andrew's School—as relatively small and limited as it may be—let the stature of its honest endeavor be known and treasured by all men. Here in creaky-floored classrooms and over well-gnawed desks the teachers of science and history,

this let us be certain—there is no greater menace to our world and its community of nations than those vicious idol-makers who hack true learning into deadly dogmatics, and successfully cause man not only to lose his way, but to forget his dignity and wind up in a turmoil of war, racial hatred and ignominy.

So then again, at Commencement, when this community of learners under the patronage of St. Andrew surrenders a class of young men to the next stage of their lives, it can only be with a fervent hope and prayer that they will never lose their grasp on the



of literature and the arts, see all truth as one, and that not as a set of dead propositions, but the limitless grandeur of infinite Being, who is Himself one—the eternal and only True God. Sacred Studies never seem to get the full attention they deserve. To some students they appear a bothersome waste of time, if not hours spent in idle speculation. But of

sacredness of all learning; that they will never see truth without the figure of the true God, who has given it its very existence.

May we make one more point briefly. There is a third type of idol-maker, who dismisses the law of the living God, and substitutes standards of convenience, of worldly advantage, as a basis for the conduct of their lives. Such

Idol-makers carve out what they insist is a practical, realistic, hard-headed acceptance of fallen humanity as it is and must be lived with. Lying, cheating, mass bearing of false witness, shady deals in business, violation of the bond of matrimony, a highly classified, richly-gilded form of unemploy-

can only produce idol-worshippers, and they are the enemies of the One True God.

It has been necessary to lay this rather elaborate background in order to present the central concern of this address in all its rightful force. And in this instance, although I would wish to speak



able sloth—all these are fashioned into an idol called the common standard, or the right thing to do. Against such a gross standard of violated ethics and mangled morales, St. Andrew's pits her teachers, classrooms and Chapel. She insists that fair play, honesty, and trustworthiness not only work better, but that they are the laws of God, and only the Creator of life knows how best it can be lived. So again, not only in Chapel is God honored by love and self-control and honesty, but on the tennis court, the wrestling mat, the football field, and in the dormitory. That school which cares to give to concern for God only a very small left-over residue of its standards of conduct

accurately for all the members of the faculty and staff of St. Andrew's School, ultimately each must be allowed to speak for himself, as is his God-given right and responsibility. At a meeting of the Faculty some months back considerable attention was given to a clarification of the real vocation of St. Andrew's School in our day. In a sense the Staff and Faculty are the stewards of the life of St. Andrew's, and they can only do their proper work if they know what St. Andrew's School is intended by God to do.

In the points already made, it is of course clear that St. Andrew's must be a school in which God is the basis and source of her life, and not an idolatrous after-

thought, if she is to be true to her calling. But there is a responsibility to determine correctly the type or class of boys which the School will admit into its fellowship. It is fairly common knowledge, I believe that St. Andrew's was founded to provide an education under God, for boys of limited means living in the mountains of this area. With such a vocation the School happily began its life, and by God's help flourished in many ways. Yet through the course of the years the whole aspect of this area and its inhabitants, along with most of the United States, has changed, and inevitably so has St. Andrew's. Now boys come from all over the country, and from a rich variety of backgrounds. In fact, so has the School prospered that in latter years it has become impossible to accept all who apply. One may loudly protest, "Why, that's easy! We must expand until we can take in twice as many boys." But here is where both the Staff and Faculty and the Order of the Holy Cross have exercised what I believe to be good clear thinking and consecrated judgment. By legislation passed by the Order, St. Andrew's School is limited to 130 boarding students. Anyone who has visited the mammoth campuses of our contemporary schools can sense immediately this relationship between teacher and student, and between students, and of all in relation to the institution. Suffice it to say that going to school is not preparation for life, it is life —

and the essential ingredients of friendship and love, patience and understanding are allowed their proper place only in a school of such happy proportions as St. Andrew's.

However, this is secured at the price of still having to face the problem of selecting which boys are allowed entrance. And it is at this precise point that the Faculty voiced a conviction that has all the freshness and courage which has been a real part of the character of St. Andrew's from the beginning. This can be stated in this way. Boys properly qualified to enter St. Andrew's can be generally classified according to their educational plans into two groups:— (1) those planning to go on to college, and (2) those who do not plan to do so. Involved in this second group are those who do not have scholastic ability suited to college work, or who plan to leave off schooling and take up business employment, farming, or the like.

As would necessarily be the case, boys of the second group would not be expected to show as high a standard of scholastic ability as those of the first. And since there are a sufficient abundance of the first group — the pre-college applicants — it would be quite easy for St. Andrew's, striving as it would naturally do after high scholastic rating, to become wholly given to preparing young men for college entrance. By this means, young men seeking terminal education at St. Andrew's would find the school full,

and either have to seek entrance elsewhere, or abandon the hope of further schooling even through High School. One would expect a school to say, "Sorry, but we have no choice; we must take the highest graded applicants, aspiring to college education."

But not so at St. Andrew's. Fully aware of the difficulty involved in a kind of dual role with possibly two types of graduation diploma, the Staff of St. Andrew's is unwilling to close its eyes to the fact that if our land needs God-centered students entering college, she certainly needs them on the farms, in the factories and offices, and St. Andrew's has a responsibility to applicants headed for one path as well as for the other. This is an unexpected reaction on the part of the Faculty and Staff of a school in our day, I believe; and especially on the part of a school that has never been well-

heeled. Yet frankly, such an assertion of responsibility on the part of St. Andrew's does follow from the underlying principles which have been indicated in the first part of this address. God is the Father of all, and His love provides for the care of all, quite independent of any high standards of intellectual achievement or lack of it. And from man's point of view, his ability to love and honor God is not dependent on high scholastic achievement or the lack of it. So then, while retaining its high regard for sound learning and the encouragement of young men to work honestly and industriously for the highest grades possible, St. Andrew's still retains the right to provide such education both for terminal and college entrance applicants. And in so doing it has the sincerest applause and blessing of the Order of the Holy Cross. •



THE IMPORTANCE OF WORSHIP

by Roy Pettway

MANY of us do much useful work. We do a number of good things. We rear families. We support schools and charitable causes. We perhaps serve our nation, in the armed forces, in politics, or in other ways. We try to improve our community. These are splendid activities. In addition, we have recreation with our families and friends, and support cultural activities, such as concerts and operas. We work in the Church: we may teach, or sing in the choir, or work in one of the parish guilds. We participate in the social life of the parish, in coffee hours, meetings, and parish dinners. All these make up a full and interesting, and perhaps exhausting life.

Where does worship fit in? Is it just another activity? Is it proper for us to debate with ourselves whether we should go fishing over the weekend, or go to church to worship God? Can a Christian choose between the one activity or the other? Or, when we come to church, is it proper for us to choose between participating in worship, and neglecting worship in favor of more conversation and fellowship in the parish hall?

Worship is the indispensable activity of a Christian's life. He can do without fishing or coffee hours, but he cannot live a Christian life without worship. A child can get along without Church

School lessons, but he cannot grow as a Christian unless he participates regularly in worship.

Worship is not just one of many things we do. A Christian worships, and he also does other things. But the first point of Christian living is the Sunday Mass, and then all the other things are added also. A man may commit many sins, and still live a Christian life as he repents of his sins and grows in God's grace; but if a man does not worship God every Sunday in His Church, he is living an anti-Christian life, a life which is essentially self-centred or atheistic.

His life is anti-Christian, self-centered and atheistic because he is not doing the foremost thing God is calling him to do; that is, worship. Rather, he is concerning himself with unimportant trivialities, such as making money or loafing. True, we must make money, and we must have rest and recreation, but we do not have to miss Mass on Sunday to do so. We can plan our other activities so as not to conflict with the Sunday Mass.

We may eat and sleep in a house on some suburban drive, and work in an office downtown, and play at some lake in the mountains. But we do our real living in Church, for it is here we live most fully with God. The Church is our real home, even

though we may eat, sleep, work and play elsewhere. For this is our Father's house, and it is here that we come every week, or oftener, for life with our Source, our Father, our Creator.

In our worship we offer up to God all the eating, sleeping, working and playing we do. All our activity finds its consummation and its highest fulfilment in the act of worship. Here we offer Him the contacts, the loves, the frustrations we have had during the week with His other children; here we offer Him the work and the play we have done; here we thank Him for His help, for our families and friends, for that sale we made last Wednesday, for that examination we passed at school, for that cake we baked that turned out well. And here we receive life and strength, are recharged with His grace, which helps us live another week in His love and to His honour and glory.

All the products of our nation and our economy are summed up in the bread and wine offered to God at Mass; and all our activity is summed up in our joining in the act of worship to God. Worship gives meaning to life. Without it life has no direction, no value, no purpose. With worship life moves steadily along toward its goal, its intended destiny.

The finest thing a musician can do is to make music for God's worship in the church. The finest thing a builder can do is to build a church. The finest thing an artist can do is to decorate a church. The finest work anyone can do is the work he does for God's Church.

What we do for God should always be our best work.

We believe that the Church should be the finest we can provide. Our church building should be finer and more beautiful than ordinary houses, or the offices or stores in which we work. God deserves the best. One man bought a new gadget and offered to give his old one to the church. I refused the offer, saying, "If you want to, you can give the new one to the church, and keep the old one yourself!" An office building or a store may be merely functional: for it is merely a place to make money. A church is different: it should not be just a place for people to meet in; but a place which expresses the beauty and magnificence of God as well as we can manage.

Worship should never be reduced to a business-like procedure of reading Bible lessons, giving lectures, and distributing bread and wine as quickly and efficiently as possible. Services which are too fast, or too simple, or awkward and unplanned, give one the impression that worship is an unfortunate necessity which we do as quickly as possible, with no 'foolishness' and with a least amount of trouble—so that we can get on to something more important, such as making money or gossiping.

Our God is a glorious God, the Source of all beauty and of all love. And our worship should, to the fullest extent of our ability, express His glory, His beauty, His love. It should have all the dignity and ceremonial and com-

plexity we are capable of. There is something peculiarly appropriate and fitting in the awesome majesty and impressive tradition of Eastern Orthodox worship, with its glorious and ancient ceremonial, and its hymns of hundreds of stanzas. It is, of course, so massive and so lengthy that it far surpasses our ability to give attention and participate; but it does reflect the overwhelming majesty and glory of God. And our worship should be as majestic and ceremonious as we are capable of, and no more simple and brief than the weakness of human flesh necessitates.

Worship should be carefully planned and rehearsed. Clergy who do not take trouble to plan and rehearse in advance, but who improvise as they go along, or slouch around casually in the sanctuary; and laymen who do not bother to learn how to participate in the ceremonial, both suggest that God is really not worth bothering with very much—that He is just a 'good old Joe' who does not really deserve courtesy and politeness when we come into His Presence. Women who spend hours dressing up before a dance or bridge party, and do not bother to wear a hat when they come to God's House, but scramble around for a choir cap or piece of kleenex, and girls who

want to wear shorts rather than dresses, suggest that God is not very important.

Worship is our primary activity. It is the first thing in the Christian life. In God we live and move and have our being. God has made us for Himself, and our lives are futile unless they are lived with God at the center. The church building should be, then, as beautiful and glorious as we can make it, and our worship must be as magnificent and dignified as we can manage.

Sincere worship cannot be offered except in God's Church. We must come to God's House, on God's Day, and join with God's People in God's Service. Worship is therefore corporate: an act of worship is a great symphony, in which each one has his part. The traditional ceremonies of the Mass have been evolved over many centuries, under the direction of the Holy Ghost; and they are not to be trifled with, or detached, with one's own inventions or clever schemes. In our worship we give our all to God, in union with the great company of Christians throughout all the ages, and along with them, and with the angels and archangels, we live our Christian life most completely and gloriously, as we fall down before the Throne and worship God. •



COMMUNITY OF THE HOLY NAME

BY A SISTER, C. H. N.



FATHER George Herbert, Founder of the Community of the Holy Name, began his work as priest of the newly-made parish of St. Peter's Vauxhall, South London, in 1860. In this parish the Community, from the profession of the first Sister in 1865, continued to work for nearly eighty-five years.

In the latter half of the 19th century Vauxhall, which had been a fashionable residential area of London, was rapidly deteriorating in character. St. Peter's parish included the site of the Vauxhall Gardens which, world-famous since 1732, had become so degraded that they had been closed in 1859. The district was becoming heavily industrialized. Large resi-

dential homes built for one family as they were vacated by their wealthy owners, would be let out to several poorer families, so that the increase of population was out of all proportion to the provision of adequate social amenities. Father Herbert's aim was to draw every one of his 10,000 parishioners into the Church of St. Peter's, which he declared was to belong to the poor of his parish and not to outsiders.

To help in this great evangelistic enterprise he formed a group of dedicated women to work in the parish together with himself and a staff of four curates. These were the days before the provision of statutory social services. The priests and their helpers, as

well as ministering to spiritual needs, found themselves the chief agency for every form of social assistance from nursing to clothing and feeding those in need. It was one of this group of voluntary workers who first made her public life profession in St. Peter's Church in 1865, in what was then called the Sisterhood of St. Peter's Mission. Not until after the profession in 1878 of Sister Frances Mary, the Mother Foundress, was the name of the Community changed to the Mission Sisters of the Holy Name of JESUS and, as the work developed, the Mother House later moved to Malvern Link, Worcestershire. Father Herbert himself had an ardent devotion to the Holy Name and this same devotion has continued to draw to this Community those who are called to dedicate their lives to the honour of the Holy Name, so that from a small beginning of a handful of Sisters in

the latter part of the 19th century it has grown to number over ninety professed Sisters to-day.

The foundation of the life in Community has always been prayer and worship, and from that flows the active ministry of love. For it is only by uniting our lives with the life of JESUS that we can bear witness to the power of His Holy Name and so draw others to Him. So it has always been that the chapel is, as it were, the "Power House" of the Community. From the daily offering of our lives with the sacrifice of JESUS at Mass we go out to our various works—ready to leave whatever we may be doing when the bell calls us back to chapel at regular hours of the day for that work of prayer and praise which is the Divine Office.

To the chapel also come many from outside the Community for a renewed vision of GOD. Retreats, both conducted and priv-





ate, are made, and small groups will sometimes come together from a parish for a Quiet Day or a Quiet Weekend. The Guest House at the Convent is used for all such visitors.

Other work of various kinds is done at the Convent. Such handicrafts as Book-binding, Church Needlework, Printing, Lettering are carried on and there is work in the garden and with the poultry.

For over seventy years the Community has undertaken Moral Welfare Work. There is now a Training Home for girls aged fifteen to seventeen years and a Hostel for twenty-seven unmarried mothers with their babies. The mothers are mostly in their teens or early twenties and their babies from a few weeks old to toddlers. We hear from many of

the old girls now either working or happily married.


At Profession, as well as taking the three Vows of Poverty, Chastity and Obedience, we make a solemn promise to use every means in our power for winning to JESUS the souls for whom He died. We believe that, as individuals are brought into personal union with JESUS, they will be drawn closer to each other in the fellowship of His Body and into that peace and unity for which the world today is seeking. So always a great part of our work has been with individual souls, in the Homes, coming to the Convent in retreat, in parochial Missions and in various parishes. We work in the local parishes and also in parishes in the Dioceses of Coventry, Peterborough, Chichester, Exeter and Newcastle-

upon-Tyne. When our help has been requested in a parish, a group of five or more Sisters is sent to live in a Branch or Mission House there. Help is given with parochial work, though we are not there to run parochial organisations, but to deal with the needs of individual souls. And before all else, we are there to live the Religious Life in the midst of the parish as a witness and as an offering for the needs of the people. The work is arranged so that it shall not interrupt the prayer and worship which, in the parish and everywhere, are the source and mainspring of our activities. We also have charge of the Retreat House, Chester, and the Diocesan House, St. Albans, which are frequently used by parishes and groups for retreats, conferences and meetings.

Since 1931, the Community has been working with the Order of the Holy Cross amongst primitive African tribes in the Liberian Hinterland. The Sisters' Branch House is in the village of Bolahun. There are at the Mission schools for boys and girls and a hospital. At a little distance is a rapidly developing leper settlement and further afield are outstations where evangelistic work is carried on.

And what of the future? The world does not stand still. If the Community is to bear faithful witness to the Name of JESUS in this changing world, the works and ways of approach must be

adapted to meet the needs. God's purpose for us is but a part of the Divine plan for the whole Church and so we must be ever ready to respond to his call, perhaps to take up new work and to dispense with accustomed ways in order that the life may continue to fit into the pattern of the whole. Such a call to new work came to us in 1959 from the Bishop of Basutoland. He asked the Community to establish a multi-racial House in his diocese by integrating with the small African Community of St. Mary at the Cross, Leribe, which was founded there in 1924. The African Sisters are unanimous in their desire to become fully integrated members of the Community of the Holy Name, and already four of the Sisters have been received into our Novitiate for this purpose. This will mean that, all being well, in 1962 one group of C.H.N. Sisters, African and English, will go out together to Basutoland to form the nucleus of a multi-racial community house. Basutoland, though itself a British High Commission territory, is surrounded on all sides by the Union of South Africa and we do pray that such a Community there may be a real witness to the unity of all races in Christ. So we go forward in the knowledge that whatever God may call us to do, however unaccustomed and diverse the means, it will be for His purpose, by His strength and to the honour of His Holy Name. •



ST. AUGUSTINE ON GRACE

by Robert Ellwood

WHEN we hear the collect for I Trinity read from the Prayer Book, we are hearing a very neat summary of the teaching of St. Augustine concerning sin and grace:

O God, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. — AMEN.

The life of St. Augustine—his childhood and schooling in North Africa, the influence of his Christian mother, Monica, his affiliation with the Manichean sect and his years of dissipation, his remarkable conversion to Christ and his election as Bishop of Hippo—this is recorded in Augustine's classic autobiography, the 'Confessions,' and is fairly well known. It is the theology of St. Augustine, presented powerfully in a vast collection of writings, which falls with difficulty on modern ears. For it asserts that man can do no good thing by himself, and can keep God's commandments and be pleasing to God in will and deed only with the help of God's grace.

For vast numbers of modern Christians, these concepts have very little relevance to the under-

standing of life and morality as it is actually lived. Our contemporaries are in effect Pelagians (the school Augustine vigorously contended with) believing that Christianity really means, "I do my best to be sincere and do what God wants, striving to worship and live in the right way." Clergy to whom the idea of grace seems obvious (perhaps too facilely) preach grace Sunday after Sunday, knowing very well that the impact is likely to be slight.

The reasons why man prefers Pelagian "self-help" religion to Augustinian "God-does-it-by-grace" religion are many, ranging from the liberal reaction against Calvinism (which was an extreme statement of certain aspects of Augustine's thought) in American culture, to the simple fact that the idea of grace is always opposed because it attacks man's pride; because, in other words, of the very fallen state of man for which grace is the medicine.

But mainly, I believe, the idea of grace does not come across because preachers and writers do not always relate it to modern thought and life. The problem is one of understanding what is meant by grace in the twentieth century. It is not sufficient merely to bombast against Pelagius and assert that "grace is the only answer." Instead, we must cease intellectualizing and gaze upon sin and grace operating today. When sin and grace are studied in terms of real life, it will be seen they are indeed the ground of human life. I hope to show that

it is Augustinianism which (rightly understood) corresponds most nearly to the realities of human experience, and Pelagianism which tends to make an abstraction of life.

Actually, in mid-century, the pendulum has swung more nearly back to Augustine as against Pelagius than at anytime since the Reformation, although the realization is not as widespread as the fact. Our wars, divisions, and fears of imminent disaster have shattered liberal complacency about man's inherent ability to make himself good. Modern theology and literature both speak instead of an inherent tendency toward chaos and evil in man. Serious psychology bears much the same testimony, as will be seen. Modern man knows what Augustine calls original sin; and he carries in him a void empty for grace. But all his modern saviours so far have seemed as void as himself, or more so. Our world is much the same as Augustine's in the fifth century, a world in which the older philosophies and world orders have passed away together, and man hangs on the edge of a cliff beneath an open sky.

Augustine was as concerned as we today about the confusion and evil he saw around him — and within himself. He searched for the origin of evil in the rationalizations of the Platonists, the explanations of the astrologers, the Manichean tenet that matter is evil, but finally "I inquired what iniquity was, and ascertained it not to be a substance, but a per-

version of the will, bent aside from Thee, O God." ('Confessions' Book vii)

We are free, Augustine says, to do whatever we want to do. And we do evil for no other reason whatsoever than that we want to—we are by nature slaves neither to the stars nor nature nor matter nor devils. No, "Free will was the cause of our doing evil." How? Because having freedom the will turns from loving God to loving itself, reducing freedom to self-slavery. In the 'De Libero Arbitrio, he writes, "The human will sins when it turns aside from the changeless and universal Good, and turns towards its own private good . . . It turns to a private good when it wills to be its own power . . ." Furthermore, this is now the normal condition of man as he is, for man is in such a condition of "ignorance and infirmity" that he "has not in his power to be good." Why? Because he does not want to. Let us ask what motive it is that makes men want a good object. Augustine says, "Men will not do what is right, either because the matter is hidden from them, or because they take no delight in it. For the strength of our will to anything is proportionate to the certainty of our knowledge of its goodness, and the ardour of our delight in it. Thus ignorance and infirmity are failings which hinder the will from being moved to a good action or to abstinence from a bad one." Thus we love ourselves and passing things simply because we neither know or want anything else. This

is original sin.

Augustine is asking the question many people ask; Can you do a really unselfish act? And when people really examine their motives, they usually answer "No, or at least very rarely." For we find, tied in even with what we consider our virtues, desire for praise, for power, for good standing, for self-satisfaction, for meeting personal needs and frustrations. What are these, Augustine (with many modern psychologists) asks, but transference of the infant's desire for warmth and mother's milk? Perhaps that is why Augustine wrote the 'Confessions' as he did—beginning with infancy, in which self-centeredness, avenging itself with tears, is rooted.

We may compare the Augustinian bent will with Freud's concept of the id, or powerhouse of psychic energy, as the true amoral motivational power of a man, smoothed over as it may be by the "justifying" censor, or even given "divine" sanction by the god-within-the-self, the super ego. Much modern psychology is Augustinian, breaking through the mind's mask of rationality to discover wellsprings of psychic energy in the self-centeredness of the infant, and his frustration by the alienation of the surrounding world, as Augustine did; and to discover that even what social behavior we boast is merely the grudging restraint of our basic drive for power and gratification by reality.

Freud seems to believe that a really unselfish act cannot be

performed, if the id is the self's source of power. Augustine is not so sure. For him the source of psychic energy is not suspect, for it was made by God. The trouble is in the direction of this energy. A dam of ignorance and weakness from infancy on blocks this psychic energy and holds it down to lesser goods. The cement of the dam is "delight"—the association of pleasure with particular attachments of the psychic energy. While one's freedom of choice, as we have seen, is formally free, the dynamics of delight guide choice in certain directions, turning our energy back upon ourselves, and even when the stream exhausts itself in these sands, ignorance effectively prevents the seeking of a new course. We are in a trap, for the very slavery to lesser delight convinces us we are free, and our ignorance is sufficient to make us think we are wise.

Yet it is not as though the trouble were an actual dam. Our freedom is still real, and all things are still good in themselves. From one point of view, the trouble is slight; a mere matter of something which has not yet come before our eyes, a matter of a lack of wanting something, of taking no delight in something.

Grace is that which causes us to break out of this circle. It does this, not by overruling freedom, but by the same drawing of delight which first led us to serve ourselves. Augustine says, "the good begins to be desired, when it begins to be sweet . . . Therefore the blessings of sweetness is the grace of God, whereby we

are made to delight in and to desire, that is, to love, what He commands us." Grace to Augustine is not an external force; it is the presenting to our questing love of an object of such attractiveness in itself, that we are drawn by the mechanism of de-



light outside of ourselves. "The will can by no means be set in motion unless an object be presented which delights and attracts."

How does this work in real life? Grace is mediated, for it is not an abstraction, but an object, or better an experience, a sacrament, which draws us to goodness. In the case of Augustine, grace was given by his mother, the fellowship of the Church and his Christian friends, his reading of the Scriptures, and the waters

of baptism. Grace is simply such
other persons and things, or even
our own mind and body seen ob-
jectively as the image of God.
(Cf. 'De Trinitate')

A child in infancy is the classic
example of Augustine's concept
of the will turned upon itself. But
as the child grows, the infant's
wild and impulsive selfishness be-
comes modified by parents,
teachers, and other children in
the crucible of contact. Sometimes
the natural selfishness seems to
remain unscathed—and even in
adulthood we have those who
cheat and hog wherever possi-
ble. Or again, the mediation of
grace by parents and others may
begin a turning and attraction
toward goodness, or toward the
outward direction of the will. It
may be "he knoweth not by
whom he was aroused." He may
find the turning painful and frus-
trating at first. . . "Often we see
what we should do but do it not,
because the doing does not de-
light us; and we desire that it
may delight us." Yet degree by
degree mediating experiences
will draw him toward the Good.

If Augustine's concept of man
in the state of original sin may
be compared with the picture
drawn by Freudian psychology,
the Augustinian concept of man
growing toward the Good by the
awakening of desire for it, that
is, by grace, may be compared
with the educational psychology
of John Dewey. Dewey was above
all concerned with the "interde-
pendence and interrelated unity"
of individuals with their social
and cultural environment. Learn-

ing, for Dewey, is a process of
the "influence of cultural and so-
cial forces upon internal psycho-
logical processes." If the influence
is such as awakens a desire for
the Good, here is an occasion of
grace. How often a parent or
teacher or even a book will be
such a means of grace! In empha-
sizing the importance of interde-
pendence for growth, Dewey
points to one of the most vital as-
pects of the theology of grace,
and to the greatest weakness of
the Pelagians.

But the end of all these stirrings
of grace is not merely goodness,
but the Good, the eternal God.
Just as the occasions of grace
may be innumerable, and indeed
partially unique for each person,
so there are diverse spiritual
paths by which grace leads men
to the goal of its attractiveness;
we "are led by such ways as are
more suitable to our capacity."
But God through grace leads us
inevitably to Himself. . . "With a
hidden goad Thou didst urge me,
that I might be restless until such
time as the sight of my mind
might discern Thee for certain . . .
Thou hast created us for Thyself,
and our heart knows no rest, un-
til it may repose in Thee."

And the supreme agent of God's
drawing is Jesus Christ, "Through
Thy Son, our Lord Jesus Christ
. . . by whom Thou didst seek us
when we sought Thee not, and
soughtest us to the end that we
might seek Thee." For it is chiefly
in Jesus Christ that the attractive-
ness of the Good is displayed,
and our ignorance concerning it
dispelled, and thus it is by the

very presence of the fact of Christ in the world that man's psychological bent toward selfishness can be corrected by a higher wisdom and delight. For, as he says 'In Joannis Evangelium tractatus,' "This revealing is itself the drawing. Thou holdest out a green bough to a sheep and drawest it to thee. Nuts are shown to a child and it is drawn. Even what the child runs to, he is drawn to: drawn by love for it, drawn without hurt to the body, drawn by the bond of the heart. If then these things, which among earthly delights and pleasures are shown to those who love them, draw them . . . doth not Christ, revealed by the Father, draw? What doth the soul more strongly desire than truth? . . . Do not think that thou art drawn against thy will; thy mind is drawn also by love . . . We ought to say a man is 'drawn' to Christ, if he delights in truth, delights in blessedness, delights in justice, delights in eternal life, all which Christ is . . . Give me one that longs, give me one that hungers, give me one that is wandering in this wilderness and thirsting and panting for the fountain of his eternal home; give me such an one, and he will know what I would say."

Why, then are not all drawn? Why do not all seek and find the Good? Why is grace selective, why do some encounter it profitably and othes seemingly do not? This is the mystery of election, the mystery of who one is in a fallen world. Augustine can only say, "Why should grace deliver this one and that, why not this

one and that; I would not that thou enquire of me. I am a man. I consider the depth of the cross. I do not penetrate it. I stand in awe. I do not search into it. Incomprehensible are His judgments, unsearchable His ways!" We can only say that the apparent irrationality of grace is doubtless only a product of the real irrationality of the fallen world, where lives are bound by time and chance, and where grace, which can only work by the attractiveness of the good, must compete with many sometimes more persuasive attractions. For grace, though mysterious, is no more mysterious than the mysteries of human psychology, than the vicissitudes of human love, than the questing human search for identity. Let him who would understand grace first understand these. For to know why God seems to call one man and not another would be to know why one man was born in one age and not another, or in one place and not another, or (a question which sometimes bothers children) who one would be if his mother or father had married someone else.

But we are living in a world in which nothing abides, and therefore in which identity is a quest and not a givenness. The quest for identity is a quest for being, and the quest for being is a quest for goodness, and the quest for goodness is a quest for God. "I should not, therefore, be, O God, I could have no being at all unless Thou wert in me; or rather, I should not be at all unless I were in Thee." •

The Fire of God

by a layman

THE fire of purgatory is the fire of love, the burning away an agony of delight. Thus we bring God's love to others and give to others in ecstacy and in pain; and the pain is the pain of Christ and joyously borne, for it is known only to those united to Him in self-immolation, which is the only fulfilment of self—that for which we were created and are separate beings — that we may know in Him, and He Himself may complete in us, the perfection of the sacrifice of creation. God gives Himself in creation; and we, the created, give all back to Him, will to Will, love to Love, life to Life.

Truth is as a mountain whose peak is in the everlasting perfection of the light of God. To climb the mountain of truth is not the accumulation of facts but the inward perception of Love and the willing acceptance of Him. So far down the mountain were we fallen that God Himself descended to give us the upward push. As we climb, He reaches His hand down to us and pulls us up toward Him, plateau by plateau, ledge by ledge, the mountain growing ever steeper; with frequent pauses so that we may accustom ourselves to the new atmosphere and muster strength from His Love for further effort. He never fails us; no hand extended upward but is

grasped and pulled. When we must rest, He cradles us as a baby in the arms of a love as tender and gentle as it is strong. All we must have is the will to climb as He calls us; the strength is given, the light to see the way, the love to strengthen our weak wills. All is given to those who will receive. There is nothing hidden, not even His beloved Face, as we learn to see; but we perceive His Glory gradually, for the light above is always too strong for the eyes not yet ready for the next step. As one is led up the mountain one becomes surer that there is a next step; the longing for completion becomes more painful, not less, as one sees the existence of a road ahead; and the lesson of humble acceptance of waiting until led becomes the challenge to self-sought bypasses that only lead away from God. The climber must have the urgency of anxiety, the passivity of acceptance.



All must climb the mountain, in this world or the next, who have the capacity to love; all who accept love, no matter where, when, from whom, all who give love at all, must be led the long journey sooner or later, the arduousness or the joy of the ascent depending upon their own willingness to give themselves over to God. The damned are those who reject love and loving, ceasing to love even themselves. In them, the fire is extinguished, the light has gone out; in eternal darkness, alone, hating themselves with no one else to hate, they cease to be souls as we know them and become another and horrendous thing.

That which is received must be given on, or no more can be received; and the more God bestows the more He demands that the recipient be but an open channel to transmit the flow of all He gives. His life and His love, received, must be given away that more may be received, and more powerfully, lest in the desire to keep for oneself, self block the channel, and darkness ensue. The delight and joy are not to be kept. They are to be shared, given with lavish and abundant hand to all who will take, to all who would climb, that all may strengthen all, each sustain each in the unimpeded flow of His love; and all who love are united with each other in Him. The more one receives of His light, the greater the comprehension of His love; the higher one is lifted up the mountain, the greater the obligation to transmit.

The Kingdom of Heaven is within; it is the perception and acceptance of God's love, His light, His life, which are all the same. One given to Him goes forward in complete love and trust and is always in that degree of heavenly love which it is ready to receive. Love and trust; these are absolutes that must be experienced to be known. When they are experienced and known, death is the fulfilment of joy, the opening of the door to greater light, the removal of the clouding of perception, the welcoming to the abandonment, to the abundance of joy, which is God.

Until I had experienced that which others had designated as "the Divine kiss," I regarded all such symbolism as sickeningly anthropomorphic, if not neurotic. When the experience was accorded me and I realized there is no other human terminology usable; a "kiss" in any physical sense it certainly is not, yet there is no analogy of human experience to express it except the language of human love, its echo. So, like others, I am driven to express what cannot be described by that which most closely suggests it.

The Son is as a Hand whose Humanity lifts the climbing soul to His Divinity; the Holy Spirit surrounds, fills, as a strength reaching and lifting from behind and within. They are as the arms of God lifting the spirit to the very heart of God, pressing the claimed one to the bosom of God, and in that moment is utter yielding and utter loss. To accept is to lose oneself in Him and to Him,

to relinquish all, to accept one's self as possessed and given completely to a power, a force, so great that the "I" seems to cease, yet is fulfilled in Him. It is the ultimate of human desire and of human terror; it is the giving of all to Love that claims ALL and the fright of that within us which makes us claim ourselves as our own. In that timeless instant something within breaks and He who claims all owns all. His love is utterly and completely demanding, for He claims all, even the selfness, and to be possessed of Him is to be given over, surrendered, in a deeper and more total way than mortal experience or human words can express. A mystic union takes place, an act of suddenness, an entering in and claiming in full possession; the spirit is taken to Him, into Himself in unity, as He demands claims, possesses. The nearest human analogy to such union is marriage. In fact, I think marriage as He intended it to be, is to teach us in our mortal terms the true union with Him.

The joy of the soul thus possessed is complete, but God's own exultation, His delight, His joy, is beyond our human capability. His is joy all-pervading, all dominating, all claiming as He claims and takes His own and unites it to Himself. His exultation is of complete mastery, complete gentleness, complete power, complete tenderness. The joy of the soul united to Him had seemed obvious; it had never occurred to me that His own joy would far transcend it. I had seemed so in-

significant; but not to Him. I had never thought about His having delight beyond my imagining at claiming me, only the delight of being permitted to go to Him. Stupid of me, for it is all there, and our Lord on earth told us of it. We read and are blind until our eyes are opened. His triumphant joy still staggers my mind, makes my senses reel.

This is a tremendous FACT, this thing that happened to me. I can only describe it and not try to express the impact of it. No one could. In the moment of union (oh, how I wish I could find language adequate) there is naught else; all are one in Him. The other spirits we love, family, friends, those who are linked to us in spiritual unity, are carried up and taken with us, and the power of His love flows through the one possessed to all who are so linked and thence on to all who will accept. So His whole Church is raised when one is raised to Him.

God is all vitality; not possessing it, but being it; He does not have life, He is life; He is all the vigor we associate with youth, and beyond; He is vitality, and the vibrancy of it throbs not only the soul, but the mind and body of the one united, as a string of a musical instrument in tune, and the thrilling response of vibrancy is a new kind of life, a deeper, greater kind, a something one wishes to share in its plenitude with all; for the unity with all, the capacity to love all is so far heightened that there is no telling. Love flows through, possesses, claims, without cessation.

There is something of the one so claimed that does not return to the world of the material; that is God's and in Him and possessed by Him; the return is not complete nor ever will be. But in its place is a new something, something of Him, a part of which is the increased ability to be one with all His creation. There is a certainty of Him, too, a sureness of knowing Him, hearing Him, a permanence of His specific presence, an inner, relaxed, effortless acceptance of all that is, because there is no complete returning and the spirit is still with Him and He has filled the soul.

There is an awareness of the flow of the power of His love that surges through unresisted, a joyous acceptance, and a sense of dedication, that the eyes are to be turned to those of His who

need, who want. The spirit no longer hungers or thirsts but reaches for those who do. The body tingles as though with a strong electric current. When I said, "Fill me with Thy Spirit," He answered, "Rest, my little one," and I relaxed in such happiness as I have never known; held, sure, accepting whatever He wills next, living in an eternal now of Him. Whatever of bad I do, I give to Him, along with the rest of me, and He will make good of it and with His love make me clean. As I am imperfect His love will perfect me, for nothing is bad that is His, and all things given to Him in completeness are good. So the evils that befall me in life I offer to Him and He takes them and makes good of them, and nothing can hurt me for I give all to Him. I love Him, I trust Him. He will lead the way. •



JEREMIAH - THE TEACHER

by James P. Crowther

ONE of the outstanding reform sermons of Jeremiah is sketched in chapter seven. It brings out very clearly the ethical emphasis which was characteristic of the great prophets. Standing at the entrance of the temple courtyard, Jeremiah spoke to everyone who approached to worship, in substance as follows: Change your religious creeds and your personal conduct if you hope to continue to live in this city. Put not confidence in fallacious and untrue slogans such as 'The temple is Yahweh's.' . . . Do you think you can steal, murder, commit adultery, swear falsely, burn incense to Baal, and pursue other gods you're not even acquainted with, do all these abominable things, and then come and stand before me in this house and say, 'We are safe!?' (7:3f, ff).

Jeremiah took the position that mere ritual is futile (6:20, 7:21-26) and that the temple was anything but inviolate. Calling attention to the fact that Shiloh, once the leading sanctuary of the nation and the home of the sacred Ark, had been destroyed by Yahweh's express will because of the wickedness of the people, he declared

that precisely the same fate awaited the temple in Jerusalem and for the same reason (7:12 ff).

Jeremiah was a man with a courageous soul. He dared to express himself in forthright terms about the kings and their kingly obligations; to declare that the king ought to set the example of strict integrity, impartial justice, considerateness towards orphans and widows and toward foreigners, and that he should maintain order and refrain from extortion (22:2 f). He censured King Jehoiakim from having violated precisely these principles, in contrast to the laudable example set by his father Josiah (22:13-17). And when, during the siege of Jerusalem, the slave holders of the imperiled city repudiated their promises to let their Hebrew slaves go free, Jeremiah in biting language declared that "freedom" would then be given "to sword, to pestilence, and to famine" until those who had been guilty of breaking the most solemn of oaths taken in the name of the Deity should be "tossed to and fro among all the nations of the earth" (34:8-22).

Against the prophets of his own age Jeremiah was no less severe,

and probably with reason. Some of them opposed him and blocked his efforts. Hananiah, for a time, wholly nullified Jeremiah's appeals to the nation not to commit the supreme folly of a second revolt (27f). Hananiah was evidently one of a considerable group who were encouraging Jerusalem's leaders with false hopes of victory (14:13; 37:19) and who, Jeremiah declared, would in consequence themselves suffer "sword and famine" (14:14f). Another was "Shemaiah the Nehelemite" whose clash with Jeremiah is described in 29:24-32.

As to prophets in general, Jeremiah declared that they prophesied falsely (5:31) and that the people liked to have them do so. In 14:18b he says that prophet and priest are much in evidence in the land, but that they really "have not knowledge." The most sustained and complete arraignment of the whole prophetic group, however, is found in 23:9-40 which compares them and their utterances as "straw to the wheat" (v. 28), and witheringly refers to their futile "He saith" (v. 31) in contrast to the true word of Yahweh. Apparently Jeremiah stood alone against the prophets of his generation.

The prophet Isaiah almost reached the point where he could comprehend that Yahweh must be the God of the universe. Jeremiah's thinking traveled much the same road, but like Isaiah he stopped short of the ultimate step. In chapter 27 he develops the belief that Nebuchadnezzar of Babylon was actually Yahweh's "serv-

ant," to whom (and to whose royal sons) Yahweh had decided to give control of "all the nation" for a certain period (4-7). As in two other places (25:9; 43:10) Jeremiah refers to Neuchadnezzar as Yahweh's servant, he regarded this point as an essential part of Yahweh's world plan and world outlook.

This does not mean that Jeremiah intended to imply that the mantle of the chosen people had passed from the Hebrews to the Babylonians. In 25:11-24 he makes it plain that as soon as Judah shall have learned its needed lesson through "seventy years" of chastisement, the other nations of the world, including Babylon, will have their turn at even severer disciplining. More than this, it is Jeremiah's picture of the future that there would be a glorious restoration (31:2-6, 15-21) and that a new and better covenant, written "in their heart," would thenceforth bind the nation to Yahweh in indissoluble fidelity (31:31-34). Jeremiah was not talking to hear himself speak. Proof of his sincerity is his purchase of the property at Anathoth, even when the final siege of Jerusalem was in progress, in the confident expectation that Judah and its people would yet be restored and flourish (32:1f, 6-15, 36-44). Jeremiah had a deep, strong faith in God, and so he had faith in the future.

For Jeremiah, Yahweh is a God of love who loves mankind with an everlasting love (31:3). He is a God unto whom man is morally responsible (17:10). He is truth,

justice, and righteousness. "The nations shall bless themselves in me, and in Him shall they glory" (2). In these passages Jeremiah most voices a full monotheism. His supreme hope for the future is that man will call God "Father" and will not turn away from following Him (3:19).

Jeremiah was a man of sorrows and acquainted with grief. His was a lonely life. He was despised and rejected by his fellow countrymen; he was the object of abuses and murderous plotting. The effect of such treatment was to throw him back upon himself and God alone. The suffering of his life is most feelingly portrayed in 15:10-18 in which he laments that he was ever born and then accuses Yahweh of untrustworthiness. Yahweh's gracious assurance of the prophet is beautifully expressed in 15:19ff. 29:1ff and 31:33, Jeremiah expresses the inwardness of genuine religious experience. Chapter 1, verses 1-6 sets forth the prophet's reflections upon his own loneliness and the abuse to which he was subjected. He raises a searching question which troubled not a few Hebrew thinkers subsequent to Jeremiah: "Wherefore both the way of the wicked prosper?" (12:1).

Out of this experience was born one of Jeremiah's truly creative ideas, his doctrine of the individual. Man stands related to God as a man and not as a Jew. This was new. Yahweh had always been thought of as the God of the "chosen people." Whatever blessings the individual en-

joyed were his because he belonged to the chosen nation. Conversely, responsibility was always conceived of as a group responsibility; the sins of the fathers were visited upon the children. This was a convenient way for the children to shift their moral responsibility. "The fathers have eaten sour grapes, and the children's teeth are set on edge" became a proverb among them. But Jeremiah declares that the time will come when this proverb will yield place to a new ethical doctrine: "Every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge" (31:24f; cf. 17:10). Here is a crystal-clear statement of the truth of individual moral responsibility, which truth is the basis of any valid ethics.

We might ask ourselves at this point this question, how was Jeremiah's message received? Well, no prophet of doom is ever popular, and Jeremiah was no exception. But the young prophet of Anathoth faced at least two conditions which made his work extremely difficult.

Before Jeremiah, the prophet Isaiah had preached the doctrine of Jerusalem's inviolability. It was a special message for a special time, serving its purpose well at the time it was first preached. The Assyrians were just outside the walls; Hezekiah the king was in terror; and Isaiah was sure that God had promised the safety of the city. When the city was delivered, and the Assyrians were in full retreat, Isaiah found him-

self highly esteemed as a preacher and political interpreter. But during the hundred years that followed the deliverance of Jerusalem, Isaiah's doctrine of inviolability was expanded into a dangerous principle, as often happens with a doctrine of miracle. The people had been taught that nothing could ever happen to the capital, no matter how wicked or unworthy it might become; and the result was that the doctrine which was originally intended to comfort a stricken people became an opiate for a people engrossed in practicing injustice. Jeremiah's predictions of the city's fall were regarded as rank heresy by such a generation.

But even more than his denial of the doctrine Jeremiah was the victim of a strange belief concerning the prophets themselves. The people had been taught a doctrine, perhaps by self-seeking prophets who terrorized them, that any man who spoke for God had the power to bring his own words to pass. The belief resembled, in some small degree, the belief in witchcraft. At any rate, as Jeremiah preached the doom of Judah and Jerusalem the people believed that his very words were working to bring about the destruction he forecast. This made him their actual enemy, and he was considered both a heretic and a destroyer. This misunderstanding of his purpose, and the bitter opposition of the people, constituted a great grief for the prophet (15:10; 20:7ff), who sought nothing but the nation's good and saw more clearly than

anyone else the devastating effect of sin.

Jeremiah's ministry was so long and varied, he met so many issues and discussed so many matters, that it is hard to condense his message into the space of a few sentences, but his major ideas can be summarized in a few simple points:

1.) He believed in God's universal authority. He saw every nation used by God for the accomplishment of some great ideal. No state or people were outside His plans.

2.) He had found God outside the Temple without the aid of rite or ceremony, and thenceforth believed any other man could do the same thing. Religion was, to him, the most personal and real experience of life.

3.) In his counsel to the exiles he urged that they should build their religious life independent of the Temple and of the Hebrew state. This was a revolutionary doctrine, for no god existed anywhere in the world without a state to support him. To worship Yahweh in Babylon, with Jerusalem and the Temple in ruins and the government of Judah destroyed, was a startling proposal.

4.) He believed in an ultimate restoration of Judah as a spiritual state, with a divine and spiritual destiny. For that reason he contended with the politicians because they stood in the way of the achievement of this great spiritual destiny of the people.

5.) He believed the law of Yahweh was written upon the consciences of individual men rather

an upon the books of the law.
was opposed to all legalism
religion and sought with all
ability to promote personal
igion and build up personal
igious convictions among the
ople.

6.) He believed that every king
d government was responsible
God for the welfare of the peo-
e, and should be a moral ex-
mple to save the nation from
ning. As a prophet he main-
ained the right to rebuke kings,
oliticians, nobles, and priests in
e name of God.

7.) He was in every sense an
dependent thinker. His greatest
ssets were powerful convictions
nd the courage to voice them.

In conclusion we might say that
e tragedy of Jeremiah's life lay
an inner conflict. He con-
demned his people for their wrong
ping; he foretold a horrible end
s punishment for their evil ways;
nd yet he could not give up
ope for them. Surely God would
ot forget them and this gloomy
nd would change to glory and
ope.

Jeremiah suffered, as the Jew-
lh nation has always suffered,
om a basic dichotomy. The lead-
r of a religious movement, the
nosen of God, has a mission
hich involves self-sacrifice and
npopularity. Whoever takes on
ne mission must also accept its
npleasant implications. Jeremiah
efinitely took up the mission,
nd yet, in the midst of trouble
e was true. In the midst of dan-
er he was brave. In the midst

of confusion he was calm. In the
midst of the dark he was a flame.
Under all circumstances, he set a
standard for the prophets who
followed him. •



THE POWER OF THE TONGUE

by William J. Barnds

THE Psalmist of old said, "I will take heed to my ways that I offend not with my tongue." If there is one single object that can cause terrific damage, heart-break, and distress, it is the tongue that is not curbed.

Where the tongue is best discussed in the New Testament is in the Epistle of St. James. The Phillips translation reads: "We all make mistakes in all kinds of ways, but the man who can claim that he never says the wrong thing can consider himself perfect, for if he can control his tongue he can control every other part of his personality! Men control the movements of a large animal like the horse with a tiny bit placed in its mouth. And in the case of ships, for all their size and the momentum they have with a strong wind behind them, a very small rudder controls their course according to the helmsman's wishes. The human tongue is physically small, but what tremendous effects it can boast of! A whole forest can be set ablaze by a tiny spark of fire, and the tongue is as dangerous as any fire with vast potentialities for evil. It can poison the whole body, it can make the whole of life a blazing hell."

"Beasts, birds, reptiles and all kinds of sea-creatures can be, and in fact are, tamed by man, but no

one can tame the human tongue. It is an evil always liable to break out, and the poison it spreads is deadly. We use the tongue to curse our fellowmen, who are all created in God's likeness. Blessing and curses come out of the same mouth—surely, my brothers, this is the sort of thing that never ought to happen!"

We see from this passage how very powerful the tongue actually is. And any of us who keep our ears open also know how powerful the human tongue can be. We know that a word to the right person can help another individual in his career, and we also realize that a word can cause irreparable damage to a person in his or her reputation.

We are all too eager to listen to what is damaging to a person rather than to find out what his qualities and capabilities are. And we are all too eager to spread a rumor or some juicy bit of gossip about a person than we are to give him or her just a little bit of well deserved praise.

In the Book of Ecclesiasticus, found in the Apocrypha, there is some material that is relevant to this sin. The author says: "Hear ye, my children, the discipline of the mouth; and he that keepeth it shall not be taken. The sinner shall be overtaken in his lips; and the reviler and the proud man

ll stumble therein." "Winnow not with every wind, and walk not in every path: thus with the sinner that hath a double tongue. Be steadfast in understanding; and let thy word be one. Be swift to hear; and with patience make thine answer. If thou hast understanding, answer thy neighbor; and if not, let thy hand be upon thy mouth." What the author of Ecclesiasticus means is that we do need to feel that we have to close our mouths and our tongues at the time.

He continues: "Glory and dishonor is in talk; and the tongue of a man is his fall. Be not called a whisperer; and lie not in wait with thy tongue: for upon the thief there is shame. And an evil condemnation upon him that hath a double tongue."

The term "double tongue" is similar to the term "two-faced" or the expression "He talks out of both sides of his mouth." The point is that if a person is going to say anything, then he is to be consistent in what he says. If he is going to criticize another person, he should do it to the person's face as well as behind his back. That the author is emphasizing is that people should not be deceitful in their speech.

The man whose words are recorded in the Book of Ecclesiasticus knew mankind quite well. He says: "There is one that keepeth silence, and is found wise. And there is one that is hated for his much talk. There is one that keepeth silence, for he hath no answer

to make; and there is one that keepeth silence, as knowing his time. A wise man will be silent till his time come; but the braggart and the fool will overpass his time. He that useth many words shall be abhorred."

The point is that if a person has something to say, let him say it at the proper time. But if a person has nothing worthwhile to say, then for heaven's sake let him keep quiet. How many of us have been bored to death at meetings because all we had to listen to was people who talked all the time but had nothing to say!

Ecclesiasticus also warns us against being whisperers, that is, people who will say something mean to people of a lower station or position, but who would not dare say the same thing to people in higher positions. Whatever a person is going to say, he teaches, be ready and willing to say it to everyone, or keep quiet. He also discusses "a third person's tongue" and urges people to pay no attention to it.

The tongue is a power both for good and for evil. It can cause damage or it can bring about great good. The thing that concerns each one of us is that we must decide how our tongues will be used. We can let the tongue operate at both ends constantly and never say anything, or we can exercise discretion and caution, as Ecclesiasticus advises, and use our tongues as God wants us to use them—as His instruments performing His service.



COMMUNITY NOTES

THERR Tiedemann spent a month, from May 9th to June 7th, in England. During this period he visited the community of the Resurrection at Mother House in Mirfield; the Society of the Sacred Mission at Burnham; the Society of St. John the Evangelist at Cowley; and Nashdom Abbey at Burnham. He also saw the Poor Sisters of the Love of God at Oxford; the House of Prayer and the Abbey at Burnham; and the priory at West Malling.

At York Fr. Tiedemann met the Archbishop of Canterbury and received from him a blessing for the journey of the Holy Cross. In London he conferred with Bishop Bayne. He also had the privilege of meeting the Bishop of Exeter, the retired Bishop of London, and the Suffragan Bishop of Kensington.

He was particularly impressed with the renovations of St. Paul's Cathedral. He met Fr. Turkington, who was on his way to Bolahun, and they both took part in the Procession of the Blessed Sacrament at St. Mary's, Whitechapel, Street.

Fr. Gill conducted the Long Retreat for the Sisterhood of the Holy Family at Bayshore, Long Island.

Fr. Francis was on the faculty and Fr. Lynn was the Chaplain of the Valley Forge Conference, which was held this year as usual at the Military Academy in Wayne, Pennsylvania. Two hundred boys and girls attended. The program provided the customary well-balanced round of study, recreation and worship. Features of this year's Conference were a course of lectures for the whole group by the Rev. Dr. Casserly of Holy Trinity Seminary, an excellent talent show, faculty skit on Cinderella, and a pageant depicting the life of Christ. Many first Confes-

sions were made by members of the Conference, and a number adopted a Rule of Life.

St. Andrew's

Fr. Baldwin gave a Mission for the girls of Bethany School, Glendale, Ohio, early in June, followed by a course on prayer at the Hood Conference, Frederick, Maryland. He closed the month with a Children's Mission at Otey Parish, Sewanee, Tennessee.

Bolahun

Mr. Paulding James of Connecticut has joined the staff of our Mission as office manager, and was welcomed to Bolahun in June. It was a busy month of new arrivals. Also warmly greeted were Fr. Turkington, and Mr. John Raaf, our student from Harvard for this year. Fr. Turkington will be in charge during the Prior's regular leave; the student is assisting in the medical work, as did his predecessor Eliot Scull last summer. Another teacher for St. Augustine's High School, Miss Nancy McCleery, joined the staff for a year's service. She met the Sister Superior, Mary Teresa C.H.N., in Scotland and traveled to Bolahun with her on her return from leave. The Rev. David Scott, who was ordained to the diaconate at the end of June, has joined the staff at Bolahun and will augment the outstation work which Fr. Bessom is carrying on at Vezala.

Fr. Atkinson, the Prior, has returned to the Mother House for his triennial leave and to take part in the Annual Chapter of the Order. Br. George has also returned to West Park, having completed his auditing of the Mission accounts during his three month stay. Sister Christian, C.H.N., had to be invalided home to England with a lung infection just as

she was completing her term as Sister in Charge, and preparing to return the post to the Sister Superior on her arrival back in Bandi country.

Our search for a technician in building and machinery continues, and we beseech everyone to make known the urgent need that exists. The longer we are without experienced and talented help in this department, the greater becomes the problem of coping with the garage and power plants, and the construc-

tion of additional quarters. A 'No Vacancy' sign may have to be posted if the staff continues to increase beyond our capacity to provide them with accommodations.

Mount Calvary

Bishop Campbell gave a talk on Liberia at St. Michael's Church, Carlsbad, Calif., on June 15th; and a few days later Fr. Adams conducted a School of Prayer in the same parish.





Order of St. Helena

Summer is the season for Children's sessions in the Order of St. Helena, and summer began with a vengeance this month. Typewriters were kept busily rat-tatting by Sisters completing their preparations, and our intercession for missions and mission preparations became more intensive.

The novices went to Camp St. George in the Catskills for a week early in June and came back convinced of the doctrine of total depravity. Several of the novices and the novice mistress are ardent fishermen, and for a couple of weeks before "camp," with special permission, they made visits to the garden after compline to observe the nocturnal wanderings of night crawlers and caught some for fishing. These they kept content and alive in a flat. The campers went off on their jaunt with high hearts and a good supply of night crawlers and some minnows which they bought. The fishing wasn't very productive so each day's catch was

kept on a stringer, and by Thursday night there were 8 fish for Friday dinner. Friday morning, however, they found that an otter had feasted on all but one fish, and some less than sportsmanlike human had raided the bait box and worm flat leaving one dead minnow and a sly worm that still clung to the flat. The worm was the bait that caught a perch later, and the two fish were quickly cleaned. Since the Sisters had baked bread at camp they had "4 loaves and 2 small fishes" with their Friday supper and heavy hearts over the state of a world in which a fisherman will steal worms.

The postulants did not go to camp, but they did go with three Sisters to the Day of Witness of the Diocese of New York at St. Ann's Church in the Bronx on June 17. Sister Josephine left on the 21st for a visit to the Versailles Convent and for the Conference on vocation to the Religious Life which was held there the following weekend. She also stayed on for



the ACU Seminar which was held at Margaret Hall the next week. Sister Mary Florence gave a mission to the children of St. Elisabeth's Church, Roanoke, Virginia. Sister Joan gave a Children's Mission in Paoli, Pennsylvania. Sister Elisabeth served as teacher, conference nurse and counsellor at the Bard College Conference, and Sister Alice left on June 28 to take a carload of household equipment to the Georgia foundation and to give a mission in College Park, Georgia.

Despite the constant change in personnel during the summer months, the life and work at home goes on without change or interruption. The Mass, Offices, Mental Prayer, Intercessions, study, these are what strengthen our absent Sisters and give life to the external works which they are doing away from home. No matter what her assignment, each Sister has her share in the contemplative and active work of the Order as we work and pray, pray and work for the spread of God's Kingdom.

Versailles

Examination Week at Margaret Hall this year was pleasantly cool, and the roses came out in time for Commencement Day decorations. The Father Superior came for the Saturday Prize Day Banquet, and preached the Baccalaureate Sermon Sunday evening at the Parish Church. We would very much like to give out diplomas at a Sung Mass on a Sunday, as they do at St. Andrew's, but we would be sorry to miss Sunday Evening song at St. John's. We sing St. Patrick's Breastplate, "Glorious Things of Thee are Spoken," with a descant by the Seniors, and "God of all Hopefulness, Lord of All Joy." We would also miss our present simple

THE SAINT HELENA CHALICE
SAINT HELENA'S CONVENT,
NEWBURGH, NEW YORK

Monday Commencement ceremony. The girls sing two or three choral pieces, and we often have a father of a Senior for our speaker. This year it was the Rev. John Thomas, of Sanford, Florida, father of Nancy. Nancy is a Merit Scholar, and has a scholarship at the University of Chicago for the coming year.

The faculty had supper together the evening of Commencement Day, and spent the time till Compline making final reports and recommendations about students. On Tuesday evening all available members of faculty and staff went on a picnic at the Airport just for fun. After supper we had a fine baseball game, with a team of four Sisters, three faculty members and nine-year old Stevie Dunphy. The Father Superior acted as umpire and Coach.

Three Sisters went to the Church

of the Ascension, Frankfort, on Trinity Sunday for the ordination to the deaconate of the Rev. J. Jerald Johnston. It was a combined Confirmation Ordination, and our Father Dunphy preached the sermon. Mr. Johnston is a newly-elected member of our Board of Trustees. His wife has been teaching for us for two years, while his two daughters have been Margaret Hall students.

Father Dunphy's June class was about the Syrian Orthodox Church of India. He led us with a sure hand through the complications of its approximately fifteen hundred years of history, and gave us exciting glimpses of vigorous Christian life in such surprising places as China in the seventeenth and eight centuries.

A group of Diocesan Young People came for a retreat June 19-21. Father Dunstan, O.S.F., was the conductor.



AUGUST APPOINTMENTS

August

- 1-7 Long Retreat and Chapter at Holy Cross.
- 1-13 Br. Michael. West Covina, Cal., St. Martha. Vacation School.
- 1-6 Sr. Joan. Brant Lake, N. Y., Adirondacks Mission. Children's Mission.
- 1-6 Sr. Bridget. Oak Park, Ill., St. Christopher. Children's Mission.
- 6-13 Sr. Paula. Pittsburgh, Pa., St. Peter. Children's Mission.
- 11-19 Fr. Baldwin. Monteagle, Tenn., DuBose Conference Center. Junior Camp.
- 19-30 Long Retreat and Chapter at St. Helena's.
- 20-25 Fr. Baldwin. Signal Mountain, Tenn., St. Timothy. Children's Mission.
- 20-31 Br. Michael. Santa Barbara, Cal., Trinity. Vacation School.

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Message To General

THERE are two methods of throwing something away:

1. Put it in a trash can.
2. Give it to someone who does not want it.

Holy Orders in the Apostolic Succession are a precious heritage. On them depend the continuity of the Catholic Church and the full validity of the Sacraments. God, by His overruling Providence, has preserved them for us, not merely that we may enjoy their benefit ourselves, but that we may restore them to the Protestant Churches when they are ready to receive them.

When in God's good time it becomes possible for us to be reunited with one or more of the Protestant Churches, we will receive much from them. We may well receive more than we give. Nevertheless, our contribution is meant to be the fulness of Apostolic Orders. To throw this away by attempting to give it before they are ready to receive it would be the betrayal of our divine vocation. The Protestants as well as we would be the

Convention

losers. For when they come to recognize their need for valid Orders, we would then no longer have them to bestow.

Any reunion scheme that involves everyone laying his hands on everyone else's head, with a formula so designed that we can interpret it as conferring Ordination, and the recipients can believe that they are not being ordained, will give them nothing and lose us all. For an ordinand must be desirous and ready before he can receive Holy Orders. And if we treat as ordained those who have merely gone through an ambiguous ceremony, we thereby destroy the integrity of our own Orders.

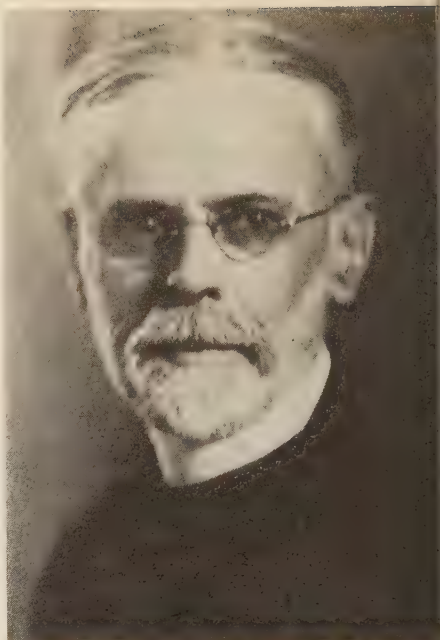
We humbly implore the Bishops and Delegates in Convention assembled, therefore, to think twice and pray many times before they give encouragement, however indirectly, to any scheme that will throw away what God for over four centuries has preserved amongst us — not just for our own sake, but as a sacred trust for all of Protestantism — the heritage of Apostolic Orders.

UNPUBLISHED LETTER

by
Dr. Francis Joseph Hall

Written
after a visit
to
Viscount Halifax
with

an
INTRODUCTION
by
Margaret Hall Pierce



institutions of higher learning of the Episcopal Church. Upon his graduation therefrom, as a candidate for Holy Orders, Francis J. Hall entered General Theological Seminary, New York City, from whence he transferred two years later to the Western Theological Seminary, Chicago, which had recently been started, and which subsequently became the Seabury-Western Theological Seminary, Evanston, Illinois.

Francis Joseph Hall was born in Ashtabula, Ohio, on December 24th, 1857, where he lived until the family moved to Chicago in 1866. Upon completion of his public school education, he entered Racine College, Racine, Wisconsin, then outstanding among the

Dr. Hall was ordained a deacon in the Church of God on July 1st, 1885, in St. John's Chapel of Racine College, and was advanced to the priesthood in the Cathedral of SS. Peter and Paul, Chicago, on October 11th, 1886, by the Rt. Rev. William E. McLaren, Bishop of Chicago.

Upon his graduation from the Western Theological Seminary, Dr. Hall was appointed an instructor in dogmatic theology of that seminary and in 1905 was advanced to a full professorship in that subject. In 1923 he was selected to the same position at the General Theological Seminary, and continued in residency at Chelsea Square until his retirement in 1928.

Fortified by the same assurance that our Lord gave St. Paul, 'My grace is sufficient for thee, for my strength is made perfect in weakness,' Dr. Hall, though handicapped by deafness resulting from scarlet fever in childhood, which a nervous breakdown in middle life increased to total deafness, for more than a generation trained future priests and bishops of the Episcopal Church in the 'faith once delivered to the saints.' Upon his retirement, Dr. Hall left Chelsea Square to reside in Baldwinsville, N. Y., until his entrance into the 'fuller life of love and service' for his Lord and Master on March 12th, 1932.

Dr. Hall received two honorary degrees during his professorship, that of Doctor of Divinity from Kenyon College, and that of Doctor of Sacred Theology from the General Theological Seminary. Next to Dr. Hall's constant interest and devotion to the mysteries of the Christian Faith, was his deep and sympathetic concern for Church Unity. In 1910 and 1927 he was a delegate to the World Conference on Faith and

Order. In 1923 he delivered a challenging paper at the Anglo-Catholic Conference in England in the interest of reunion, entitled 'The Future of the Church.'

Dr. Hall was a devoted priest, a master of the natural sciences, and among the noted doctors of Theology. His writings on dogmatic theology, most of which were done, not in his study, nor yet at a desk, but in a boat-house on the shore of Portage Lake while sitting in a rocking chair, and well equipped with sharp pencils and a stenographer's notebook, still remain a spiritual treasury for every reader.

Dr. Hall's correspondents were of every continent and his contributions to the cause of Christian Unity were welcomed at all times everywhere. Yet for all his greatness of mind, he was ever concerned with the mundane problems of ordinary people and was always ready to aid in their solution.

A devoted servant of Christ Jesus, his Lord and Saviour; a lover of his fellow men; an understanding compassionate soul; a defender of the Faith; an inspiration to all who knew him, such was the Reverend Francis Joseph Hall, priest and doctor.

The following letter was written by Dr. Hall to his wife.

London

22 Gt. College St., S.W. 1

July 24, 1927

Dear Prue,

I wrote last that I was going to see Viscount Halifax at Hickleton

Hall, near Doncaster, 156 miles north of London. I must give you some account of my trip—a decidedly unique and inspiring experience. I owed the invitation to Haley Fiske who visited him some days earlier. He is the "Grand Old Man" of the Anglo-Catholic movement and reached the age of 88 last month. He was president of the E.C.U. (English Church Union) the great Anglo-Cath. society over here, for half a century—a very devout and saintly man. Recently he was responsible on our side for the conferences between Romans and Anglicans at Malines, Belgium, under the late Cardinal Mercier's chairmanship; and has devoted many years to the cause of Catholic reunion. When he appeared at the Anglo-Cath. Congress to talk on the value and comfort of daily Eucharist and Communion he received a tremendous ovation, all rising and cheering for a long time. He was helped forward so officiously, and spoke with such pauses, I assumed he must be very feeble. Perhaps he is but . . . see below.

I reached Doncaster 4:30 p. m. Thurs. July 21st and was met by a chauffeur of very benevolent face and behaviour dressed in white uniform. We rode about 6 miles, and into somewhat spacious grounds, for which English landscape gardening has done its best—lawns skirted with flower beds and ancient trees in full foliage, a mediaeval Chapel a little distance to one side, and a large stone house of the 18th

century—built on the site of an earlier one. I was conducted through two very large rooms—one of them about 30' x 40'—to the rear and down a flight of broad steps to the upper of several terraces filled with flowers. Beyond these lower down was an expansive lawn (400 feet I should say, across) with a round pool in the centre having a pedestal and statuary in its centre. All around the further side was a magnificent semi-circle of ancient trees, partly hiding and partly suggesting beauty beyond.

I was conducted around the steps to the left and met Lord Halifax. He came forward and greeted me with real warmth and had me sit at a table under a tree to converse. He wrote clearly and without much difficulty. Tea was brought. We got onto reunion subjects at once. He went off to his room for confidential documents of the Belgian Conferences, and I got some of mine, including my article just sent to the ANGLICAN THEOL. REVIEW on "Reunion and the Roman See." He was as eager to read it, and have me read his papers, as a young school boy. So after a little talk we separated to read apart before meeting again after dinner. When I reached my room to fetch my documents I found my satchel empty. The servant had unpacked it and distributed to convenient receptacles. The bedroom was about 25 feet square with an enormous bed, having canopy, pillars, and curtains after the mediaeval style.

ter on I found myself in a very
luxurious bed indeed—enthroned
to speak—like a prince, ush-
ered there (to the room I mean)
by a servant in uniform and given
a lighted candle to finish up with.
Other candles stood about for
my use, if I wished more light.

Well we read our documents
and met at dinner. His Chaplain,
Fr. Painter, a sort of general com-
panion and aid, was introduced
to me. The dinner was merry,
with several kinds of wine served.
He had remarked to his Lordship
that I had nothing to put on for
dinner—must appear in my sack
coat. He said "not of the slightest
consequence. I wear a sack coat
myself." He did, and it was an
old one. In fact he is not dressy
at any time.

Then we returned to a large
dining room. He pushed me down
on a luxurious sofa and himself
sat close to me and asked me to
read my paper aloud to him. He
was hard of hearing, but I did not
have to raise my voice much. I
told the Chaplain to warn me if
he was getting tired, and after
we had considered the most of
my paper, the Chaplain suggest-
ed stopping. But Halifax proceed-
ed to write on my pad and ask
questions in the most engaging
confidential way—not senile, but
alert and kind.

Between the two talks I got in-
sight into the Belgian Confer-
ences, which were really very
valuable, although purely educa-
tional. He grasped clearly what I
was after in going to Lausanne,

and we proved to be in very
close accord.

In the morning the servant
woke me for Mass by opening
out the curtains and letting in
daylight. The Mass was in a
beautiful little Oratory, and Fr.
Painter was very complex in his
ceremonial. Lord Halifax and I
were the congregation and re-
ceived together. After Mass Lord
Halifax ushered me to breakfast
but retired to his room for medi-
tation instead of eating. Fr. Pain-
ter said that was his habit. Ex-
cept for an egg, the breakfast
was as simple as I have at home.

After his meditation he came
to me in the smoking-billiard
room and arranged for my being
taken to Kelham (36 miles) in his
auto, Fr. Painter going along. He
also took me to the Mediaeval
Chapel I mentioned. It is a beauti-
ful gem, and there are recumbent
tombstone statues of ancestral
people. I noticed that we were
standing at one time in front of
a stained glass window dedicated
to St. Mary Magdalene. I told
him it was fitting to do that on
her day—it was St. Mary Magda-
lene's day—and he was delight-
ed that I noticed it. The Sacra-
ment is reserved there.

In walking about he took my
arm, resting his hand lightly on
it. Usually he walked easily; but
one of his limbs seems rheumatic
and an occasional slight stagger
would make him lean more heav-
ily. But he would instantly re-
cover.

When we got back to the house

he presented me with a copy of Bishop Challoner's Meditations for every day of the year—an edition with an introduction of his own. He had written on the fly leaf—

"Francis J. Hall

from H.

Hickleton

Feast of St. Mary Magdalene

1927

In token of great admiration
and much gratitude."

In giving it to me he said, "Will you accept this little book from me in memory of your visit?"

I bent forward to say a quiet "God bless you" as we parted, and he promptly put his cheek to my mouth and kissed me on the cheek.

My account may seem overstrained, but I have never been so impressed with the fact that I was in the presence of a real saint — one who had done much for the Church, perhaps the greatest lay member, as such, that the Church of England has had since the reformation I was a bit overwhelmed.

Hickleton Hall too, in another way, was well worth the journey,



and I shall not forget the only real contact I have had with the kind of English nobleman's place we read about. Large rooms, rugs that would fill you with envy. A veritable art gallery of paintings, vases and curios of all kinds, a smooth running service somehow infected with the quiet gentleness of the Viscount, several dogs of very affectionate disposition, etc., etc. One of the dogs was taken ill and the Viscount was much concerned. He has a later morning service for the servants. He lost his wife about ten years ago, and his stationery is still black-edged.

It took an hour and three quarters, over lovely roads, to reach Kelham, and after lunch Fr. Painter returned to Hickleton Hall.

Kelham is a theological seminary for poor students under the Society of the Sacred Mission. The work in Kitchen, chores, etc. is done by the students—over a hundred of them. Fr. Kelly was until recently head of the order (Fr. Tribe is now head) and I have met him in America. He had been called away, but I knew Frs. Tribe and Couldrey and was made at home, being shown all round. New buildings are going up. I came on to London next day (Saturday) and am busy getting ready to move on to Paris—to a very different human atmosphere. Don't forget to pray for my help in the Conference. August 2 to 21.

Love ———

Your affectionate husband
Francis J. Hall ●

PRAYER BOOK REVISION

by Bonnell Spencer, O. H. C.

THERE was a time when the Prayer Book of the Episcopal Church was outstanding among the of the Anglican Communion. Thanks to the influence of Bishop Leighton, the Convention of 1789 showed the Scottish Communion its place in the construction of the Prayer of Consecration. But the revision was not slavish. The Prayer was restored to the Canon, bringing it into line with those of the traditional liturgies. The invocation of the Holy Spirit was, unfortunately, left intruded between the Oblation and the prayer for its acceptance; but at least it was toned down so that the excessive easternism of the Scottish Canon was avoided. And the worst feature of the latter, the placing of the Intercessions and the Penitential Preparation between the Canon and the Communion, was avoided. The resultant liturgy, though wordy and repetitious in parts, was a worthy expression of the best insights of its time.

Other parts of our first Prayer Book were less satisfactory; some were even inferior to the English Book of 1662. The worst of these blemishes were removed in 1892. Our position of leadership was manifestly clear. Only one other Province succeeded in committing a revision at that time,



the Church of Ireland, and its changes were almost all in the wrong direction. An English attempt fortunately, for it suffered many of the defects of the Irish, failed in 1880. Even the Scottish Church was unable to make its rite official in 1889. Whereas we entered the twentieth century with a Prayer Book that was reasonably abreast of the times.

Just before the first World War, the need for a further revision was felt throughout the Anglican Communion. Once more the Episcopal Church succeeded in completing one. In comparison with other Provinces, however, our achievement could hardly be called outstanding. Important improvements were made; but our 1928 revision did little more than complete the unfinished business of 1892. New features, the need for which was becoming clear in the best liturgical circles, were not incorporated. In this we fell short of the accomplishments of the Scottish, South African and English Churches. (Although the English Book of 1928 failed to obtain the approval of Parliament, its better features have been allowed to come into use not only in England, but in other Provinces that use the 1662 Book.)

Our last revision was completed thirty-three years ago. Since then India, Japan and Canada have caught up with or surpassed the ideals aimed at in the 1920's. The Province of the West Indies has taken the first step to that end. We are still left with a book that

did not even begin to accomplish these ideals. It might not be too difficult to catch up somewhat by using the machinery that has accomplished past revisions, or some adaptation of it. The Convention of 1958, in fact, took a step toward correcting the worst deficiency, our impoverished Calendar, by the passage for the first time of parts of a study proposal put out by the Liturgical Commission. Many feel this action was premature, however, since the proposal needs much improvement before being either worthy of the Prayer Book or adequate to our Calendar needs; but presumably it could be sufficiently modified to correct these defects and passed in the next two or three Conventions as an official Supplement. Furthermore a general revision of the Prayer Book could be authorized which might succeed in completing some of the unfinished business of 1928.

But is procedure along these lines likely to be wise? There are several considerations that indicate the answer should be no. To begin with, the result would be first, the addition of a large quantity of new material, drawn up by scholars in their studies which has never passed the test of successful liturgical use; and second, a mere tinkering with details of the various services now provided. Improvements would undoubtedly be effected but they would be accompanied by features that would prove unfortunate, and the whole would

itably fall short even of the
as they are recognized to-
No provision would be made
constructive growth in the fu-
If it were merely a matter
catching up with other Prov-
s, this method might be suf-
ent. But it could be asked with
ency whether 'keeping up
the Joneses' is a sound rea-
for changing a Prayer Book
which we all know and love.

The real reason for revision
is far deeper. The last fifty years
have seen tremendous progress
in recovering the meaning of wor-
ship and sacraments in the primi-
tive Church. We are beginning
to recognize that whole areas of
theological and eucharistic theol-
ogy have been neglected or dis-
regarded since at least the fourth
century. We can already detect
the controversies which ex-
isted into the Great Schism be-
tween East and West and into
the Reformation and Counter-
Reformation were the direct re-
sult of this loss of primitive con-
cepts and emphasis. In their
very recovery therefore lies the key to
the resolving of these controver-

The impact that this can
have on the Ecumenical Move-
ment is even now becoming 'ap-
parent' in scholarly circles. But
more important, the concept
of what it means to be a Chris-
tian, a member of the holy laos,
the People of God incorporated
in Christ, is being made clearer
and clearer by successive books
which flood forth from the press.

The Priesthood of the Laity, so

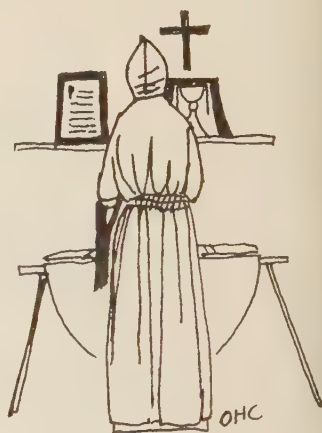
long over-featured and under-
interpreted by Protestantism, is
now being recognized by their
best scholars to require its pri-
mary expression not in polity but
in worship. Roman Catholicism
has rediscovered its laity and is
trying, under the limitations im-
posed by the medieval Latin
Mass, to restore to them some
intelligent share in the corporate
worship of God. But Anglicanism,
as usual, since its contacts with
both sides have been preserved,
is in the best position to lead in
the recovery of this most funda-
mental and practical aspect of
the doctrine of the Church as the
Body of Christ. To the extent that
it is recovered, we can begin to
bring to our people again a real-
ization that as Christians we are
already in fact risen in Christ,
with all the implications that has
in terms of corporate participa-
tion in Christ's heavenly worship,
of triumphant personal sanctity,
of redeeming our time by the
application of Christian social
principles, and of irresistible ev-
angelical witness.

But if those new theological
insights are to be soundly devel-
oped and translated into prac-
tice, liturgical experimentation is
essential. And it must be genuine
experimentation conducted under
ordinary parish circumstances. It
is one thing to determine by re-
search what a sacrament meant
and how this was expressed in
the primitive Church. The relev-
ance of this to our present day
world and the vital symbols

through which it can be conveyed to modern Christians is something different, and something that cannot be determined by armchair theorizing. Neither can it be determined by special experiments conducted by experts among themselves. The problem is not only that things which look good on paper do not always work out in practice. There are also the difficulties that what is meaningful to experts is not always so to an average congregation; and that innovations which have genuine impact when first used sometimes do not prove to have permanent value. The only satisfactory test is the use of them in many ordinary parishes over a considerable period of time.

The Episcopal Church is big enough to conduct such experiments fruitfully. If it can provide the machinery for so doing, it will make a vital contribution to the working out and practical expression of the insights which the Holy Spirit is vouchsafing to the whole Church today throughout the world and across all denominational boundaries. On the other hand, if the Episcopal Church does not respond to this call, it will be missing out on the most significant hope of Christian revival and Christian reunion. It will become a diminishing collection of pious souls who cling sentimentally to traditional ways which are becoming increasingly less relevant to contemporary life. But since the application of

the new insights involve major additions to our materials for worship, and structural change in its forms, they must not be made precipitately merely on the basis of theory, however sound. Liturgy is a living art; its development is the growth of the People of God in the practice of worship.



Our Standing Liturgical Commission is greatly to be commended for having faced up to this problem and for the study proposals it has issued. Now the time has come to take a step further. This step should not be to turn such a proposal, before it has been even studied, let alone tested, into a permanent part or supplement to the Prayer Book. Rather it is to provide the machinery whereby the proposed changes can be subjected to controlled experimentation under normal worshipping conditions. This alone will make possible

real and practical study and improvement of the proposals. And after a sufficient length of time it will enable the Bishops and Deputies in Convention assembled to assess their true worth on the basis of actual personal experience of their use in worship.

To accomplish this three things are immediately necessary. 1) Amend the Canons to permit Convention officially to issue material for general trial use. Such material should be subject to review and reissue by subsequent Conventions, with or without revisions as needed. 2) Enlarge the Liturgical Commission so that it becomes fully representative both of the best liturgical scholarship and of all the various points of view in the Church. This is not meant as criticism of the present members of the Commission, who have done sound and responsible work and have been most eager to solicit and consider advice from outside. But ten men, no matter who they are, cannot give adequate representation to the whole Church. 3) Provide the Commission with a sufficient appropriation. A comparison of the amounts at present allocated for a church magazine, not to mention school materials, with that provided for the Liturgical Commission would hardly convince an impartial observer that the Episcopal Church considers the worship of God its primary concern.

The second and third points are the necessary implementation of the first. For Convention would

want to authorize for trial use only responsible suggestions. They should be the best that can be devised, in advance of experimentation, by a committee that is fully representative, thoroughly competent and adequately financed.



This plan would provide both for present needs and future growth. It has the advantage of not requiring a revision of the whole Prayer Book at one time. Revision could proceed section by section. Material that is already recognized as desirable, such as an enriched Calendar, could be issued in the near future. Later, when theological insights have clarified and agreement begins to emerge as to how they might be liturgically expressed, changes in other areas could be proposed. A living relationship between theology and research on the one hand and the corporate worship of the people on the other would be established. Thereby we could hope that the Holy Spirit might guide us to discover and to put into practice His will for us in this and succeeding generations. ●



THE CHURCH AND

THE LAMBETH Conference of 1948 said, "The ecumenical movement is one of the principal facts in the Christian life of our time. We cordially welcome the formation of the World Council of Churches as marking a notable stage in that movement and we bid our people to pray God will guide and direct its operations." However, the modern ecumenical movement is not the same thing as the World Council of Churches. Bishop Leslie Newbigin of the Church of South India (THEOLOGICAL, June 1958) put it this way:

There are good Christians who think that in our national and world councils of Churches we have got Christian unity . . . But one does not have to be an Anglican to see that the unity of these inter-Church organizations (for which I thank God with all my heart) is not the unity which we refer to when we speak of one Holy Catholic Church.

I believe that faithfulness to the revealed will of God requires of us that we should be content with nothing less than this: that all who accept Christ as Lord and Saviour

should be recognizably one family, in each place, bound together visibly by one baptism, by the reading, preaching, and obedient hearing of the Word of God, by common participation in the Lord's Supper, by a ministry of word and sacraments recognizable by all Christians as the one apostolic ministry, and by a congregational life in which there is freedom for the ministry of the entire membership in accordance with the gifts of the Holy Spirit of each.

His language bears comparison with that of the Lambeth Appeal for Reunion of 1920, which includes the famous Lambeth Quadrilateral:

The vision which rises before us is that of a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole body of Christ.

The Bishops then went on to list the four points of the Quadrilateral as necessarily involved in this unity.

The aim, both of our Anglican Communion and of the Ecumenical movement in general, then, is the corporate reunion of the broken Body of Christ, the Holy Catholic Church.

Bishop Newbigin of the C.S.I.,

CHRISTIAN UNITY

the same article previously noted, says of the Anglican Church:

It is often said that Anglicans are the people who provide most of the drive towards reunion, and most of the obstacles in its way . . . Nevertheless . . . there is no other Church participating in the ecumenical movement which could play the determining role that the Anglican Church could play if it was wholeheartedly ready to lose its own separate existence for the sake of the wider unity of a Church catholic and reformed.

Thus, we must remember, is the judgment of a non-Anglican, a former Presbyterian now a bishop of the Church of South India, a Church on which all would agree the Anglican Church has exercised a profound influence.

Bishop Wand, retired of London, speaking at the Anglican Congress in Minneapolis, I believe, sounded a note which must come into our discussion at this point. "It is extremely important," he said, "that when we go into all discussions that arise from the Ecumenical Movement, we should go as a united body understanding each other. People who do not necessarily have the same opinion may have the same mind." Probably, this is the point at which Anglican participation in plans for reunion has consist-

ently faltered. Differences of interpretation within the Church have made our negotiators with other denominations seem to be sly and untrustworthy.

It seems that the first point of issue is who are within the Church. Fr. Armstrong, writing in the AMERICAN CHURCH UNION NEWS (Midsummer 1958) says:

The Anglican Church regards (1) English non-conformity and its spiritual proliferations as OUTSIDE the Church and (2) continental Protestantism as outside, but in the 'penumbra' of the Church.

This statement can be compared to the following by one of the speakers at the Anglican Congress (J. P. Hickenbotham):

We have largely ceased to draw rigid lines, to say 'This is a true Church, and that is not. This body is "Catholic" and that is not.' Rather we say that all Communion have something of the character of the Church but that none has it completely; all have some marks of the Church, but they are partial and distorted.

It would seem as if the gulf between these two statements were so great that it would be impossible for us to speak with a united voice, but I think that Archbishop Ramsey of Canterbury has gone a long way toward providing the Church with that voice. On this particular ques-

tion, he said in THE GOSPEL AND THE CATHOLIC CHURCH:

All who are baptized into Christ are members of His Church, and baptism is the first mark of Churchmanship. Yet the growth of all Christians into the measure of the stature of the fulness of Christ means their growth with all the saints in the unity of the one Body, and of this unity the Episcopate is the expression. It speaks of the incompleteness of every section of a divided Church, whether of those who possess the Episcopate or of those who do not. And those who possess it will tremble and never boast, for none can say it is 'theirs.' It proclaims that there is one family of God before and behind them all, and that all die daily in the Body of Him who died and rose again.

The Biblical grounding of the Archbishop's statement is characteristic of his work in this book. He continually goes back to the Bible as the basis for Catholicism:

The Catholicism which sprang from the Gospel of God is a faith wherein the visible and ordered Church fills an important place. But this Church is understood less as an *institution* founded upon rules laid down by Christ and His Apostles than as an *organism* which grew inevitably through Christ's death and resurrection.

He goes on to say:

The Church's order does not imply that those who possess it are always more Godly than those who are without it; rather does it declare to men their utter dependence upon Christ by setting forth the universal Church in which all that is Anglican or Roman or Greek or partial or local in any way must share by an agonizing death to its pride. Many fruits of the Spirit will be found apart from the full Church order; yet those fruits and all others will grow to perfection only through the growth of the one Body of which every movement, experience, 'ism,' achievement must know itself to be a fragmentary part.

Perhaps the reason for the con-

cern of Anglicans about Christian reunion is their unwillingness to claim to be all there is of the Catholic Church, to say, "We are the one true Church of God, and everyone else is a heretic and schismatic." Basically it makes



little difference whether we believe that all, or only some other Christians are also Catholics, we believe in fact that the Catholic Church is divided, and that this is sinful. The Protestant who is not particularly concerned with the visible Church, or at least not above the level of the individual congregation, does not feel the same compulsion; nor, of course, does our Roman or Orthodox brother who believes that his Communion is all of the Church there is.

To quote Archbishop Ramsay again:

[Christian unity] is deeper than convenience, organization, human brotherhood . . . [it] is connected with the truth about God Himself. It is the unity of His own Body, springing from the unity of God, uttered in the passion of Jesus and expressed in an order and structure.

The Total Church was not made by adding the local churches together, but the local church was a church through representing them and there the total Church. It was the Church in many manifestations; there was not many churches in one invention. The one universal church is primary, the local society expressed the life and unity of the whole.

Unity is God's alone, and in Him alone can anything on earth be said to be united.

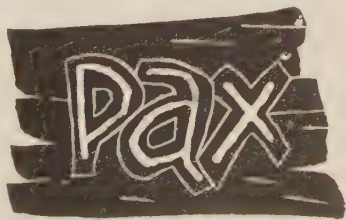
Anglicans, for better or for worse, tend to treat questions of Church Order as primary in any discussion of Christian union, and to place questions of faith in a subordinate position. Probably this is because, as Bishop Wand has said, "It is very difficult to tell exactly what a person believes; it is not nearly so difficult to say whether he has been baptized or not."

In our discussions with other churches the question of our interrelations has often turned completely on the question of Order. Do they have valid orders? has been the only question asked, apparently on the assumption that nothing else was necessary! We must well to remember that the Anglicans had valid orders. We have an obligation to expound Church Order in relation to the Faith. Dr. Meeg, former Archbishop of Armagh, has well reminded us:

The only hope for Church unity is firm adherence to the Creeds. The Church is not a voluntary association which can make its own terms. It is a trustee, with unbroken succession, of a deposit once for all delivered, and its trust determines its attitude and its behaviour to other Christian bodies. No desire for fellowship, no sentiments of goodwill can justify compromise with proposals which threaten the integrity of the Faith and Order which the Church has inherited.

The very dangerous suggestion . . . that while the acceptance of episcopacy as a practice is indispensable for those who would enter into communion with the Anglican Church, no particular theory of episcopacy need be insisted upon, I regard . . . as both unsound and unprincipled. To urge the acceptance of an institution without insisting on any reasoned meaning of it reduces it, in my opinion, to something like mumbo-jumbo.

We have an obligation to take into the Ecumenical Movement not just the Apostolic Ministry, but the Apostolic Faith as well. But, of course, one of our great temptations as Episcopalians is to sit back and assume that our only role is in giving what we have to others, but we have much to receive as well. Again, in the



words of Archbishop Ramsay:

Catholicism always stands before the Church door at Wittenberg to read the truth by which it stands, and by which also she is judged: 'The true treasure of the Church is the Holy Gospel of the glory and grace of God.' . . . Both Luther and Calvin bid the Christian historian bow his head in thankfulness for the Gospel revived, and for the Church revived also, before he can dare speak of the incompleteness of their work.

I have quoted at great length from Archbishop Ramsay's *THE GOSPEL AND THE CATHOLIC CHURCH* because I believe his work points out to us our true place in the picture of Christian unity. We have a view of the Church, as opposed to a denomination, which our Protestant brethren lack. Our very insistence upon calling ourselves Churchmen instead of always Episcopalians points toward this. While on the other hand, our conviction that the Church is divided and ought not to be, provides us with an impetus toward unity which our Roman Catholic brethren lack. To quote again from the Archbishop of York:

The Anglican Church prepares the way for reunion, not by indifference to the historic order, but by restoring a truer interpretation of it in the context of the Gospel and of the universal Church. It does this as it preaches the Gospel; as it lives the life of Christ's body; as it recovers the true place of the bishop, presbyter and people in the body's life of liturgy; and as it points to a reunited Church wherein the truths seen in every section of Christendom must be possessed in full measure, wherein there will be a variety of type and form, but the organ of unity will be the one Episcopate, *never* because it is Anglican, *always* because it belongs to the universal family of God. ●

SOLEMN HIGH MASS AT
HOLY CROSS MONASTERY



WE DATE the Order of the Holy Cross as being founded on November 25, 1884. It was on that day, the Feast of St. Katharine of Alexandria, that Father Huntington (whom we call our Father Founder) was professed under the life vows of poverty, chastity, and obedience, by the Right Reverend Henry C. Potter, Bishop of the Diocese of New York.

Previous to that date, three priests had taken the habit of the Order on All Saints' Day, 1881, and had begun their Novitiate. The guiding genius of this infant Community was the Reverend George Houghton, founder of the Church of the Transfiguration, New York City.

The profession of Father Huntington provoked a storm of protest. But Bishop Potter knew how to defend himself. He said, among other things, that he could get no priest to work on the East Side of New York, so terrible were the living conditions of those days. And consequently, when Father Huntington and his companions offered themselves for service without pay, but with the proviso that they be allowed to take life vows, who was he to stand between God and His people? He had no apologies to make.

Father Huntington wrote Bishop Potter, thanking him, and expressing regret that he had been

the cause of the attack on the Bishop. The latter replied that he was at least free from the woe that our Lord had pronounced on those "of whom men speak well."

The next man to be professed was Father Sturges Allen, in 1886. A third man was professed later, and with three professed, formal chapter meetings could be held.

Many years later Father Founder wrote: "We came gradually to understand something of those among whom we labored. But I think we never realized how they felt what it meant, for example, of growing up and never being out of the presence of other people, so crowded were the living conditions."

But then the immigration shifted and it was realized, after ten years of living in the crowded conditions of the East Side of New York, that the inmost purpose of the Order, that of upbuilding the Religious Life for men in the American Church, could not be carried out among the seething crowds of New York City. So, after a brief sojourn on Pleasant Avenue near 125th Street, the Community moved to Maryland.

The next ten years were spent at Westminster, Maryland, a little community of three monks in a little house. There were only nine rooms in all, besides the large

THE ORDER OF THE

attic, which was cut up into cubicles for the Novitiate. Here our group slowly grew and took on the characteristics of a monastic Order. Here our present white habit was adopted, and here Father Founder, after two resolutions of Chapter, wrote the substance of our present Rule. The property at Westminster was only a half acre, and the house had been built as a summer villa. But within this small house religion was "right well kept." Father Hughson writes that, although he has visited some of the great monasteries of Europe, he never found a current of devotion stronger than that of the Westminster days.

But again, circumstances compelled us to seek another site, and so we came in May, 1904, to

live in West Park, New York. The main house was designed by Vaughn and, later, the Chapel and guest house by Dr. Ralph Adams Cram. St. Augustine's Chapel at Holy Cross is among the most lovely and devotional of all monastic chapels.

The Rule of the Order of the Holy Cross is a modern one. It was written largely by Fr. Huntington, who based it on the general principles of the Religious Life. It sets forward the ideals of the mixed life, active and contemplative, but with strong emphasis on the prayer life. Great stress is laid on the offering of praise and prayer in common. In addition to the liturgical prayer there are rather extensive requirements for personal and private



HOLY CROSS ♦

karl
tiedemann, o.h.c.

prayer, with complete latitude and freedom as to place and method. The Monastic Diurnal and a form of Matins are said in all Houses of the Order.

At this point perhaps it will be helpful to note the Horarium at the Mother House:

5:10 a.m.	Rise	
5:45	Matins, Lauds, Prime	5:00
6:30	Low Masses	
7:30	Breakfast	
8:30	Daily Chapter and Appointments	6:00
8:50	Terce, followed by 15 minutes of intercession, or a Solemn High Mass on Sun-	8:30
		10:00

days and chief Festivals During the morning, a half hour of mental prayer.

Sext, Examen, None.
 12:00
 12:30 p.m. Dinner followed by 15 minutes of community recreation and 45 minutes of rest time.
 Vespers, followed by second half hour of mental prayer.
 Supper, followed by 45 minutes of community recreation.
 Compline and Examen.
 Lights out.



MONASTERY
 WORKSHOP

NOVITIATE RECREATION



During the day the monks are busy with housework, garden work, dish-washing, care of guests, giving retreats, correspondence, study.

The Rule of the Order says: "It will be impossible to lay down any explicit directions as to the external works of the Order. We place ourselves unreservedly in God's hands, and we cannot tell for what He will use us ... At present our work away from home seems likely to consist in preaching, including the holding of missions and retreats and conferences and schools of prayer, in hearing confessions, and guiding individual souls by counsel and ad-

vice."

The above quotation is a brief description of our many activities. It includes almost every kind of Christian work, excepting only full time parish work. There is the training of Novices at the Mother House; St. Andrew's School for Boys near Sewanee, Tenn.; the Holy Cross Liberian Mission in the Hinterland of Liberia; and Mount Calvary Retreat House at Santa Barbara, California.

There are five groups of associates, each group keeping its own Rule, under our spiritual direction: the Society of the Oblates of Mount Calvary; the Priests Associate; the Seminarists Associate;

the Confraternity of the Love of God; and the Confraternity of the Christian Life. In addition to these groups, the Order directs individual souls.

Then there is the great work of the Holy Cross Press. It publishes two periodicals, the HOLY CROSS MAGAZINE and THE HINTERLAND. The Press has also published a number of books and a great many tracts and pamphlets, too many to catalogue.

The requirements for applicants for membership in the Order of the Holy Cross are: that the applicant should be at least 19 years old, and a communicant of the Church; well-recommended; in sound physical and mental health; free from debt and other obligations. Laymen are eligible as well as priests.

It is difficult to fix on any one particular characteristic of the Order. Members come from widely varied backgrounds, personalities, and abilities. Our chief task is to learn to live a Christian life together, to praise God in the supernatural Family of the Order, and to fulfill any Christian acts of charity and mercy which God may send us. But prompt, complete, whole-hearted obedience is highly stressed. The Order strives not for any excessive austerity, but for a steady living of the way of the Cross. Further information may be had from the Father Superior, Order of the Holy Cross, West Park, New York.

The concern of the Order now is with the future. The Church has

at last awakened to the need and value of Religious Orders. Many requests which come to us have to be refused for lack of members to do the work which is pressed upon us. The same situation is true of all other Religious Communities. And again, there seems to be a new and ever increasing interest in the Religious Life among our people. What might any Religious Order be able to do for God and His Church if the interest would pass into a reality? With more members the Religious Orders would be able to make an efficient response to the needs that are pressed upon them.

A wider vision unfolds before our eyes. At the moment the Order of the Holy Cross has no House in the Midwestern part of this country, no House in the great Northwest. These needs could be met if men would offer themselves.

Again, the vision widens. At the moment we have only one Mission in the foreign field, and that one is understaffed. If we had more new priests and laymen, we could answer the call of the multitudes of the heathen. The Church's Charter is a Missionary one. "Go ye into all the world." What would it not mean to the multitudes of those who have never known God if we could send, each year, ten men into the Mission Field? It is important to note that these men would be sent as monks, and they would not go as laborers for a day, leaving their task to chance workers who might follow. They would go as part of

the Holy Cross Family. Sacraments would be ministered, children would be systematically instructed, the sick and the dying cared for; the poor would have the Gospel preached to them. The

Revelation of God's Love would be carried to the ends of the world, and Christ would reign from His Holy Cross.

Pray that God will speed the day.●

CRUX EST MUNDI MEDICINA



THE ORDER OF



A RELIGIOUS COMMUNITY, like the people who form it, has a distinctive personality or ethos that makes it different from every other Community and that, however intangible it may seem, gives to it the unique attractiveness that draws vocations. An Englishwoman visiting the Order

of St. Helena summed up the ethos of our Community in three words: young, fresh, and American. And yet, behind the youth—the Order is just 16 years old—there is the stability of our bond with the Order of the Holy Cross, an American Community for men that dates back to 1884.

SAINT HELENA

Unlike some Communities that have been called to external works in one or two specific areas, the Order of St. Helena has found its work as a mixed community in diversified ways. The conducting of retreats and children's missions and the giving of quiet days and talks constitute a large part of our work away from the cloister, and in preparation for these outside works, the Sisters aim at spending at least one hour each day in study, for this "is our metier," according to Rule. There is the work of teaching at Margaret Hall School and, above all, there is the work of prayer, which is the energy behind the active works of the Order and the simple due of Almighty God. We have sometimes explained it like this: For the proper functioning of our society there must be many men to do many jobs—some to manufacture the automobiles, some to raise the cattle, some to do the plumbing, and some to pray for those who haven't the time or the desire for prayer.

We are, as the Englishwoman noted, totally American in our outlook, and there has been a deliberate attempt to maintain a strong contact with the whole of the Church through our outside activities and our intercession. We are, like most Americans, rather practical—no Sister of St.

Helena has yet been asked to water a dry stick or to undergo any other artificial mortification, but we all know what it is to be asked to wash the cars, weed in the garden, empty garbage pails, and scrub floors. As one sweet young thing exclaimed shortly after the beginning of her postulancy: "I never thought I'd be finding God in the dishwater—but I am!"

In the Beginning

The eight Sisters who in 1945 formed the nucleus of the new Order made their vow of Obedience to the Rev. Alan Whitemore, Superior of the Order of the Holy Cross, on November 8 of that year. With them was one novice. The first O.S.H. convent was a two-story frame house in Versailles, Kentucky, across the street from Margaret Hall School, an Episcopal boarding and day school that had been operated by Religious since 1931.

After a trial period under Holy Cross Rule, the Sisters in 1947 were unanimously granted by the Order of the Holy Cross the privilege of living the Religious Life under this Rule, and the Superior of the men's Community also became the Superior of the Order of St. Helena.

It was obvious from the beginning that the new Order was not to be restricted to the work of



teaching and so, although some Sisters remained in Kentucky to continue the work at Margaret Hall, others were transferred to a new house in Helmetta, New Jersey. This house was diocesan property loaned to the Community by the Bishop of New Jersey. Here the Sisters settled down to the job of growing in the spirit of the Holy Cross Rule and praying for the vocations necessary if the Order was to grow in strength and to find its particular direction of service.

In 1953 — by now vocations were beginning to come — the Community established its permanent site eight miles south of Newburgh, N. Y., and 25 miles south of Holy Cross Monastery in West Park. The new convent became the Mother House of the Order.

The Mother House

Here at the Newburgh convent the novitiate is trained, the enclosed Sisters (we now have two — living under an extension of the Holy Cross Rule as set up by Father Whittemore for the Religious of the Order of the Holy Cross and the Order of St. Helena who are called by God to a stricter life of prayer) fulfill their daily schedule. The principle work within the Newburgh enclosure, after the work of the daily Mass, the Divine Office, and our other spiritual duties, is at present to provide opportunities for retreats and quiet days at the convent. Here in 1955 was held the first Conference on Vocations to the Religious Life, a now annual conference designed to familiarize young women with the Religious Life as a normal (in the best

nse), not-at-all-terrifying way serving God through His church.

The Kentucky Sisters

The Sisters stationed at our house in Versailles devote most of their outside energies to teaching and other works at the school. Margaret Hall School has facilities for 50 boarding students and about 75 day pupils. The school operates on a self-help system, and the girls share in the developing and confirming of certain policies of government. The aim is to create an atmosphere of genuine warmth and acceptance that should be a part of any Christian family or Community, and in which each girl will be given the opportunity to develop her

potentialities and to make her unique contribution to the life of the whole. One Sister summed up the philosophy behind MHS when she faced the students at the beginning of one school year and unequivocally stated: "This is a God-centered school, not a child-centered school."

A New Foundation

This September the Order will open a third house in Augusta, Ga. From this southern foundation the Sisters will go on the mission through the South, giving retreats and missions and offering the Catholic Faith. We are also hoping that facilities will be made available in the near future for the housing of guests at the convent.



The Mirror



by robert m. collins

IT IS recorded of the great John Newton (1725-1807) the converted slave trader, hymnist and priest of the Church that he once said, "I gaze upon the image of Christ Crucified and all the world has my compassion."

Here was a man who once dealt in the trade of human flesh and became not only converted to Christ so that his evil life was put behind him, but a dedicated and consecrated priest who never ceased to labor for our Lord's poor who in looking upon Christ Crucified was inflamed with such love and zeal for the souls of mankind that all of the world had his compassion.

If each one of us would look upon the Crucifix, the image of Christ Crucified, with a longing desire to do the will of God and to serve Him faithfully, we too will find that that holy image not

only arouses and inflames the love of God in our souls, but that it is a Mirror in which many reflections may be seen.

Our blessed Lord on the Cross looks indeed so helpless and weak overcome and defeated by the rejection of men and the plottings of the Evil One. Yet the Crucifix in a strange paradox is the Mirror of the strength and power of God. Christ on His Cross is indeed the very reflection of that strength. For no man took away our Lord's life; He willingly gave it. He willed to come to this hour and so, because His will is now accomplished, therein is not weakness but strength; for it was the very means whereby the souls of men were redeemed for God. The Crucifix is the pearl of great price for which everything else must be cast aside.

Our Lord could not have been

onger than in the moment of Death; death did not defeat Christ, rather He leaped off the Cross and embraced it. In that embrace was mortal combat. Like Job of old who wrestled with an angel and was left with a permanent wound, even though he was victorious, so Christ is left with the scars and wounds of the battle, the marks indelible of victory in His Hands and Feet on His Side. Thus Christ, naked, bloodless, thorn-crowned on His Cross of Death is the Victor. By the climactical act of a sacrificial death He has forever put to flight the selfish and self-centered power of hell, darkness and defeat. Christ in truth is the image and reflection of the strength and power of God, so very different from our own concepts of strength and power. So we need to gaze long and hard at the Crucifix to learn again and again the lesson we already know that this Mirror may reflect to us its shining of wherein lies true strength and true power. It is the strength and power of sacrifice, the will of God, of obedience unto the death of the Cross. Christ Crucified looks like the image of what havoc hate can wreak in the fulness of its fury. Look again. Herein is not the conquest by hate but the triumph of love. To what length our blessing. The Lord has gone in order to purchase one soul. Could love do more? To think that Christ died for us not because we were His friends, but His enemies. Man was an exile from God be-

cause of our ancient rebellion against Him. Yet the gracious God did not wait for us to make the first overture of reconciliation. Rather He seized the initiative and in Eden promised to Eve that, though the powers of hell should bruise the heel of her offspring, yet the offspring should crush that power (Genesis 3:15). From the first moment of sin and rebellion already given is the promise of redemption. To what extreme extent will not God go in order to win back the souls of men, yes even of one man. The love of God on the Cross is so overwhelming that one can scarcely bear the burden of it. The words of Jesus, "Father forgive them, for they know not what they do" (St. Luke 23:34) are not only heartbreaking but they seem almost intolerable, for they suffocate us in love. There is more love there than we can bear or endure. Our Lord has said, "And I, if I be lifted up will draw all men unto me" (St. John 12:32). He has never failed to do so. This is the mystery of love, that Christ would die for us when we were yet in our sins. One gaze or one look at the Crucifix can tell us more of the love of God than the reading of many books or the listening to many sermons. In every generation God has raised up mighty men and women of valor who have been inflamed by the love of God as they gazed upon the Mirror of that love, the image of Christ Crucified. This may not be our understanding or idea of love, but it is God's; and it is not God that

needs to change but we. The Crucifix then becomes a "magic Wand" by which our lives are transformed by the power and love of God.

Behold the Mirror reflects yet another truth for seen therein is beauty. What is there of beauty in that tortured, twisted Body? It is the beauty which is the fruit of love. Men looking at the image of the Crucified have found peace, security, but above all holiness. The Crucifix is most like unto God as He sacrificed Himself for the salvation of souls. As men have been united to Christ in sacrifice and love, they too have grown in the beauty of holiness. The nearer we draw nigh to Christ, the more our flesh and desires become crucified, and thus we suffer. The more intensely we suffer, the closer we become to Christ Crucified, the holier we are. Yea, we fulfil the promise to Adam, for now we become like unto God. So the Crucifix is the Mirror which reflects the holiness of God and in holiness true beauty consists. Christ Crucified in the tortured, twisted Body is the most beautiful of all the sons of men.

Yet there is more! There will always be more. In a real sense we are always at the beginning and can never come to the end. For who can plumb the depths of the mysteries of God?

The Crucifix mirrors to us the continual and abiding Presence of Christ in the Blessed Sacrament of the Altar. Each time we offer

the Mass we do indeed "show forth the Lord's death until he come" (I Cor. 11:26). St. Paul teaches us that the Sacrifice is re-pleaded, that is made present in our time and on our altars. Not a new sacrifice but the old one brought out of eternity into our time. The Crucifix proclaims "So God loved the world that He gave . . .". It proclaims that this is the Sacrifice of Redemption whereby we are caught up into the very life of God.

So the secret of the Mirror comes out. We are caught up into the life of God. The Crucifix involves me. For I can pass by the statue of Washington and feel admiration for a great man. I can pass by the figure of Lincoln and feel love for a heroic man. The statues of the Buddha and of Confucius are lovely in their contemplation—but in all of these I am never personally involved. Somehow I can never pass by the image of Christ Crucified without knowing that in a mysterious fashion this involves me; I am responsible for this thing. Alas yes it is true. But what a great joy to be so involved, for this terrible beautiful thing is the cause of my redemption not merely in this time but for eternity.

Like John Newton I must cry out, "I gaze upon the image of Christ Crucified and all the world has my compassion."

For here too is suffering humanity, or rather suffering people, hurt and bleeding, wounded and

dead. People struggling and searching, fighting and yearning to know the meaning of life and the reason for their being. The innocent and the guilty, the sinner and the saint all have their common meeting ground at the Feet of Jesus and all of their sufferings are reflected in the Mirror of the Face of Christ the Crucified. How can I help but pity them, compassionate them, love them? For so God does with infinite tenderness and would I dare to attempt less?

We all of us remember the story of Snow White and how the wicked queen kept gazing into the mirror and asking the perpetual question,

"Mirror, mirror on the wall,
Who is the fairest one of all?"

She expected the answer that she was the fairest of all. Her sin was

essentially that of Adam and Eve who sought to be in their own way like unto God. She also was destroyed because her vanity and pride would know of no equal.

God alone is the fairest of us all and Christ who is His express image reflects by His Death that glory of which we are by divine permission permitted to be partakers (2 Cor. 4:3-11). His love and beauty, His Abiding Presence and His compassionating energy are fully reflected in the Mirror of the Crucified. When we gaze with loving attention upon Christ Crucified we see not our own wants and desires but we look into the Mirror and see the Face of God. This is not death and destruction, but light and love for indeed, "Greater love hath no man," than God. ●



Telephone Calls to GOD



elaine murray stone

A FRIEND of mine said recently that she never telephoned just to chat. She phoned only if there was something important to discuss, or to issue an invitation, or to ask a question. I responded that perhaps she was right that a telephone should be used only in those ways, but that I felt it could be used also as a means of thoughtfulness towards others—perhaps as a therapeutic measure for the sick and lonely, or as a bright spot of cheer in many people's otherwise dull, routinized lives.

There are countless Christians who feel the same way about prayer as my friend felt about the telephone. It must be used only when one has serious business to attend to with God. Unless they want to ask Him for something—such as healing for a sick child or parent, help in obtaining em-

ployment, passing grades on an exam, forgiveness of their sins—unless they have some definite object to ask for, they would not think of getting down on their knees and speaking to Him.

God is a God of love. He loves us with a great all-embracing love. But He never coerces us to respond. He waits patiently for us to turn away from the world towards Him, so that He can express His love to us and we can love Him absolutely and completely.

We cannot tell God often enough how much we love Him, or direct our thoughts too many times a day toward Him. He can be compared to a lover waiting beside the telephone for it to ring, so that he may hear the sound of his loved one's voice. Brother Lawrence knew this and gave unstintingly of his love to God

turning every little routine task to his Lord as an offering of love. He lived in an immediate touch of God at all times because he practiced the realization of the presence of God at every waking moment.

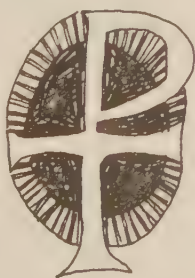
Many holy men have recommended the sending of little darts of love towards God. In our own time we can use as a simile the making of little phone calls to God at any hour of the day—not just to ask for something, not always to beg for a crumb from the Lord of all creation, not just to thank Him at those rare moments when we do remember to thank Him—but to call Him many times a day, if only to say, "Hello, dear God, I love you."

It is not necessary to be in a kneeling position to feel His Presence and to speak to Him in our hearts. It is only necessary to lift our consciousness for an instant from the immediate cares of the

day to the sublimity of our Divine Lord, who is always as close as we ourselves desire to have Him.

He dwells not only in the dark silence of a great cathedral, nor only in the hearts of those who have reached perfection. He is waiting in the noisy downtown canyon of Wall Street, on the sets of a medieval battle scene in Hollywood, on an atoll in the middle of the vast Pacific. Any place where there is a human heart open to receive Him, that is where He is.

Open your heart to God, invite Him to enter your personal tabernacle. Call to Him at any moment of the day or night wherever you may be. Speak to Him about all your problems and aspirations. But better yet, don't forget to call Him from time to time just to remind Him that you are thinking about Him, and to say your personal words of love to the Lord of Love. ●



COMMUNITY NOTES



THE GENERAL THEOLOGICAL SEMINARY — HONORARY DEGREE RECIPIENTS

(Left to Right) The Rev. George E. DeMille, the Rev. Lincoln A. Taylor, O. H. C.
the Rt. Rev. Harvey D. Butterfield, the Rev. Albert A. Chambers,
the Rev. Eversley S. Ferris.

At the end of July the Community gathered as usual at West Park for annual ten-day Retreat. The conductor this year was Father Superior. The Brethren were able to be present except Bishop Campbell, Fr. Jones and Br. Michael, who are out of Mount Calvary; Frs. Turkington, Joseph Smyth, Bessom and Allan Smith who are at Bolahun; and Br. Charles who is attending summer school.

Fr. Parsell attended a Conference of the Religious Life at Margaretville June 24-25, in place of Fr. Jones. There were twelve women attending the conference. The response was very encouraging, and a number of vocations were developed and strengthened.

The following week the A.C.U. Seminar was held, at which Fr. Parsell was chaplain and Sr. Josephine was a member. The papers were on Authority. Some of the subjects were Authority of the Councils, of the Church, of Reason, and its relation to heresy. The discussions were on a very high level and most stimulating. The resulting emphasis on scholarship and deep study in the Catholic movement is greatly to be commended. The result of the 1960 Seminar can be seen in the AMERICAN ARCH QUARTERLY. We strongly commend that, if you do not already read this magazine, you should. Further issues of the Quarterly contain the papers given at this seminar.

Fr. Belway was chaplain at the Long River Youth Conference, sponsored by the A.C.U., which took place this year on the campus of St. Louis College at the end of June. There were ten staff members of whom five were Religious, and 125 pilgrims. Everyone had such a won-

derful time that hopes are high that the conference will become a permanent tradition at Bard.

St. Andrew's

St. Andrew's School has just finished one of its finest years. Thirty boys, the second largest class in our history, knelt in the chapel to receive their diplomas. They are headed for college in almost every part of the country. We are proud of them. Join with us in giving thanks.

Our new dormitory, Hughson Hall, should be ready when school opens again. It is an attractive brick building. Architect and contractor have conspired to make it "boy-proof." It will hold forty-four boys, and at either end there are two faculty apartments which will place four masters in charge of the students.

This will relieve the crowding of the other dormitories, making it possible to assign only two to a room. It leaves us with two very urgent needs: a modern classroom building, and an adequate water supply. We ask our friends for their prayers.

We were particularly pleased to be asked to conduct a mission for children at the Otey Memorial Parish in Sewanee. Mr. Carl Jones of our faculty carried out the theme of the lessons in symbols cut and stamped in leather belts by fifth and sixth graders, Mrs. Franklin Martin in Nativity scenes constructed by the younger children.

The following members of the Order are assigned to St. Andrew's: Fr. Gunn, Prior, Fr. Bicknell, Chaplain, Fr. Baldwin, and Brother Charles. Brother Charles who teaches chemistry has been taking courses this summer at St. Louis University. With these, and an unusually strong faculty, we expect St. Andrew's to go forward.



HUGHSON HALL

Bolahun

We are most grateful for the wonderful co-operation given by many people when we had to send Sister Christian home to England in an emergency at the end of June. It was quite a saga in its way. Sister, we found out later, had a serious staphylococcus infection and it was not responding to anything we could do. She just got weaker and weaker in spite of all the ministrations of Father Doctor Smyth and Nurse Alice Clark.

So Brother Philip got busy on the radio. He got in touch with a friend of ours in Monrovia. As the telephones were not working there, he very kindly drove over to the Bishop's office himself. Then Bishop Harris and Mr. Foster Cross began to make things hum in the capital city. (The latter is a National Council auditor who happened to be on

temporary assignment in Liberia.) This meant running around to embassies and air-lines to make necessary arrangements. A small plane was chartered to come to Bolahun and carry Sister as a stretcher case to Robertsfield (the international airport). All the usual passport and visa palaver had to be taken care of and this was further complicated by the request of the air-lines that she have a nurse-companion. Miss Clark was elected to go. The British Embassy nobly handled all these details for both ladies.

In the meantime the Bishop went in a real tropical downpour to see if he could get a bed for Sister temporarily in the Firestone hospital which is fairly close to Robertsfield. They were filled up, but they kindly sent a doctor over later. Fortunately Foster Cross was able to get a double room in the new Robertsfield Hotel. This was necessary as there was a

ay of three days between the lo-
and the international planes.
s was not so bad as it might seem.
Bolahun it had been terribly hot
the air conditioning in the hotel
a great relief and help to Sister.
ss Clark said she liked it too!)

a the midst of all this confusion,
John Dickinson, a young medical
gent from Oxford, arrived in Mon-
a. John is spending a few months
he Mission. As it turned out his
t assignment was to lift Sister
istian out of the car and carry
into the KLM plane! From there
everything went fine, according
Miss Clark's report. Everybody
most helpful and kind. They had
change planes at Amsterdam and
on to London where they were
by a St. Thomas Hospital ambu-
ce.

ere the authorities were afraid
the huge abcess on the left side
penetrated to the lung. Fortun-
y Sister had reached there just
ime and they were able to halt
spread of infection. We thank

God for all the prayers and help
offered on Sister's behalf.

Poor Sister Mary Teresa had a
hard time of it. She returned from
her furlough to find such a sick Sis-
ter and had to pitch in and help with
the constant nursing which Sister
needed in her weakened condition.
Sister Mary Teresa is the Superior
of the Bolahun convent, but, as the
Bandi word for 'chief' is 'masangi,'
she is generally known as 'Sister
Masangi.' She did not even get her
personal effects unpacked for two
weeks!

In the school department we have
been greatly helped by the return
of Mr. Alan Nalay Ambulay. He is
the son of Cyprian Ambulay, one of
our old outstanding evangelists, who
was accidentally shot to death in a
hunting accident a few years ago.
Alan has been attending Cuttington
College for the last four years, maj-
oring in education. He is now teach-
ing in St. Philip's Elementary School
for boys and also assisting Sister
Mary Prisca in her Teacher Train-



OUR SIX CANADIANS
FR. BELWAY, MR. DUNN,
FR. ATKINSON, FR.
SWAYNE, BR. BENEDICT,
BR. CHARLES.

ing Program. This has also made it possible to relieve Mr. Paul Jones from his teaching activities so he can devote all his time to office and administrative work. Such work does not have the usual glamor which one might connect with foreign mission labors, but it is a vital and time consuming one.

Now that we have both John Raaf from Harvard and John Dickinson from Oxford, hospital routine is enlivened with discussions as to the relative merits of these two internationally known centers of higher learning. Another light touch was added recently by a letter from an outstation dresser. He maintains a small clinic away "back in the bush," where he does microscope examinations and doles out aspirins, cod liver oil, "crawl-crawl" medicine, etc. His last letter was a gem in which, among other things, he asked for a supply of "cold lover oil" !

Mount Calvary

The Brethren at Mount Calvary who were unable to be at West Park for the Long Retreat held one of their own early in July. It was conducted by Bishop Campbell.

At the end of July Br. Michael started a Vacation Bible School at St. Martha's Church, West Covina, California.

Order of St. Helena

July was the heaviest month of our summer mission schedule. Sisters from the Mother House gave a total of 13 week long Children's Missions this summer and 8 of them were during July. Giving a Mission is a demanding, exciting thing, and while each Sister comes home tired, she also has packed in her mind a whole new set of stories, intercessions, and thanksgivings to provide grist for the

spiritual mill at home for quite a while to come.

This year, as part of the novitiate training, the Novices and Novices Mistress and one other Sister went to visit a session of a doctrine Mission being given by Sister Mary Florence. First hand experience is one of the best ways of learning how to give a Mission. Everyone was eager when Sister got home to hear of the outcome of the Mission.

The last day, Sister Mary Florence emphasized in study, instruction and prayers the giving of oneself to God in loving service, and many of the children responded to the idea with great fervor. When it was all over, Sister assigned two little boys to put out the candles and two older ones to supervise. Just as Sister was thinking thankfully, "Mission accomplished," she heard angry words, the scuffle of feet, the sounds of pummeling. There the two bigger boys were fighting with the little ones. Fists and extinguishers were flying every which way, and Sister plunged into the middle of the fray. She hauled all four out to the Sacristy and gave them a good talk on the poor way in which they were carrying out their mission resolutions, and so soon. After a few minutes, she got them to agree to go into Chapel with her to pray. They asked God's forgiveness and for grace to do better. Then Sister said, "Don't you think you'd better apologize to each other and be friends?" A little tyke pointed to one of the bigger ones and said "I gotta! He's my brother."

Versailles

Sister Josephine, our Assistant Superior, and Father Parsell, O.H.C. were in Versailles for eight days the end of June. They took part in the Margaret Hall Conference on Voca-

to the Religious Life June 23rd
25th, and were both also members
the second American Church
Union Seminar, June 26th to 30th.
chaplain, Father Dunphy, was
one of the speakers at the Seminar.
Father Parsell came two days be-
fore the Conference in order to make
a trip to Hyden, in the Kentucky
Mountains, where he and Sister Mary
Michael had a Liberian Mission re-
union with the Beasley family. Dr.
Beasley has been working for several
years at the Frontier Nursing Serv-
ice Hospital in Hyden.

Father Dunphy conducted our As-
sociates' Retreats the second week
of July. One of the retreatants dur-
ing the Three-day Retreat was Mrs.
W. Gormley, from Augusta, Ga.
It was pleasant to make the acquaint-
ance ahead of time of one of the
Augusta people who are so hospita-
le, preparing to welcome our Sisters
to their city in September.

Sister Frances was in Quincy, Ill-
inois, the week of June 18th, giving
Children's Mission at the Cathedral
Church of St. John. ●



SEPTEMBER APPOINTMENTS

SEPT.

- 1-3 Br. Michael. Santa Barbara, Cal., Trinity. Vacation School.
- 2-4 Fr. Superior. Newburgh, N. Y., St. Helena. Religious Vocation Conference.
- 2-4 Fr. Spencer. Avon Park, Fla., Diocesan Center. Religious Vocation Conference.
- 7 Sr. Marianne. Lexington, Ky., Good Shepherd. Address.
- 8-9 Sr. Clare. New Canaan, Conn., Holiday House. G.F.S. Retreat.
- 12 Fr. Hawkins. Kinderhook, N. Y., St. Paul. Quiet Day.
- 15-17 Fr. Hawkins. Bernardsville, N. J., St. Martin's House. Retreat.
- 15-16 Sr. Bridget. Tuxedo Park, N. Y., Conference Center. Conference for Church School Teachers.
- 22-24 Fr. Baldwin. Monteagle, Tenn., DuBose Center. Retreat for Women.
- 24-29 Fr. Hawkins. Toronto, Can., Visit to Convents.



LOOK MAGAZINE PHOTO

FATHER WHITALL AND
FATHER WHITEMORE

LETTERS BY

FATHER ALAN WHITEMORE, O. H. C.

A start has been made in preparing a first installment of Father Alan Whitemore's letters for publication. We will much appreciate copies of letters written especially, although not exclusively, to priests and members of the Church.

We are also working on a collection of letters to Sisters in Holy Religion.

Please send copies or originals to Holy Cross Monastery, West Park N. Y. Originals will of course be returned if so desired.

THE FATHER SUPERIOR, O. H. C.

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SEEK YE MY FACE

*By
Virginia
May
Giles*

What does God mean when in Psalm 27 He says, "Seek ye my face"? Does He want to try to visualize Him in anthropomorphic terms, perhaps as the majestic patriarch of Michaelangelo's frescos? It is true that sometimes it is a help when we are trying to realize something of the fatherhood of God to picture Him in human form, even though He is pure spirit.

However when the disciples asked our Lord to show them the Father He said, "Whoever has seen me has seen the Father". So if we look into the face of Jesus Christ we can indeed see in human terms how the Father looks. What a comfort this is!

But are we comforted? Jesus in His humanity has long since left this earth and obviously we have neither a photograph nor a portrait of Him. Nevertheless painters through the ages have tried — some with real humility and devotion — to depict the holy face. Certainly the Holy Spirit has worked through the most sensitive of these artists so that Giotto and Fra Angelico, Leonardo and El Greco, and Rembrandt and

Rouault have all given us glimpses of the radiant beauty and tenderness and suffering of our Lord. Perhaps in our times of prayer God may have put into our hearts brief fragmentary impressions of His face — enough so that we feel that if we met Jesus on the street we should certainly recognize Him.

But do we in fact recognize Him when we meet Him face to face in actual life here and now? If we are honest and take Jesus at His word must we not confess that we pass Him by over and over again? Our Lord said very plainly that whatever we do to the least of His brethren we do to Him. Moreover in parable and action. He made it perfectly clear that He meant the very dregs of humanity, the wretched of the earth — the starving, the ragged, the suffering, sick and dying, the insane, the prostitute, the criminal in prison — as well as our next door neighbor.

In the parable of the Last Judgment Jesus said that when the King separates the sheep from the goats He will call to those on His right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world for I was hungry and you fed me, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." And when the righteous shall ask, "Lord, when did we minister

to thee," the King shall answer "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me," and conversely, "insamuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." Therefore failure to minister to Christ in the person of the wretched of this earth is the ground for condemnation in the Last Judgment.

The test of our love for God is our love for others, especially those who have been cast out, despised, or forgotten by the nice and the comfortable upper crust few. There is nothing arbitrary or legalistic about this. To be united in love with Christ is to be caught up into His great outpouring love. Without union with Him, either conscious or unconscious, there can be little or no real loving. The deeper the union with our Lord, the heavier and more widespread the flow of love.

This parable of the Last Judgment, like many other passages of Scripture, is so familiar that we tend to file it in some convenient pigeonhole in our minds without facing its staggering implications for life both in time and eternity. When we go through the gate of death and come face to face with our Lord Jesus Christ, perhaps He will look into our eyes and quietly ask, "What have you done for the wretched of the earth?" What can we say? Let us suppose that in that moment He removes some of the scales from the eyes of our spiritual vision and we really see

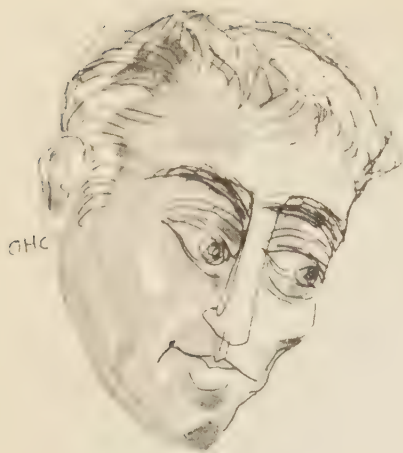
perhaps for the first time — a portion of the depths of an agony, the ravages of sin. What then? Let us suppose further that we see dimly and with understanding that right in the midst of the ocean suffering, so intertwined with a tortured soul as to be actual — one with it, stands almighty Divine Love in the Person of Jesus Christ. Moreover we finally see the crucified Saviour even in the reign of glory is still pouring His redeeming healing love and power just as He did in His earthly ministry. And then we see that to check the flow of that love by proud selfishness and politeness today is to crucify Jesus Christ as surely as did the soldiers who nailed Him to the cross 2,000 years ago.

Surely if in this life we have in any measure been compassionate, our responding love will bring us into the very arms of the waiting Lord and He will thus be able to carry us on into the life of Purgatory and finally into Heaven itself. We will have an ever growing share in the eternal life of outpoured love. The only thing that can bar us from eternal life with and in God is a steadfastly stony heart full of selfish contempt for our less fortunate suffering brothers and sisters in this life.

Perhaps we smugly feel there is no danger of that. We give a lot of money to missions and are satisfied that we have done our duty. But have we?

Fortunately there are countless people in the world today who are humbly living sacrificial, and even heroic lives of service — priests, ministers, monks and nuns, doctors, teachers, social workers, missionaries at home and in all dark corners of the earth. Linguists of many denominations in the Wycliffe movement are translating the Bible amidst real hardship and danger into countless tribal tongues so that little people everywhere may hear the Word of God in their own languages. There are agricultural experts and engineers, and soon there will be a youth peace corps working in underdeveloped countries where misery is so widespread. Many such workers are baptized members of the Body of Christ, but only the Lord knows how many others are unconsciously His disciples even though they do not yet recognize Jesus Christ as the true Master they actually serve. We who are in the Church, especially those of us who have the fullness of the Catholic way, have much to learn from these unknown disciples of Christ who, to our shame, often consider themselves agnostics or even atheists..

If we are honest, we who claim to be Christian can scarcely wonder at this state of affairs. To take just one example, consider the social case worker who has undertaken two years of professional training beyond college and then gone on to work at a small salary in our worst slums with people who are beaten and



boken, confused and often sullen, sick and despairing, seldom really grateful. There is nothing romantic about such work. It is often a grim heartbeaking grind. And yet without knowing the doctrine these social workers find their lives truly satisfying, for in losing their lives they have found them, just as our Lord promised.

But do the case workers find professing Christians at their side in the fight? For the most part, no, although of course there are wonderful exceptions. Because we are so seldom at his side in the slum, the social worker very likely remains an outsider looking in through the church window — if he bothers to give us a passing glance. Therefore he misses all that is actually so precious in the true inner life of worship and fellowship in the Church and sees nothing but the virtually meaningless externals of parish life in the picture window world — endless committee meetings, bazaars and potluck suppers, square dances

and fashion shows, bingo and Easter finery. The social worker staying on the outside thus fails not only to come to Christ consciously himself, but he cannot bring the souls he tries to help to the Sacraments they so desperately need either. He sees no connection between the external trimmings of parish life and the the bloody agony of the world with which he struggles every day.

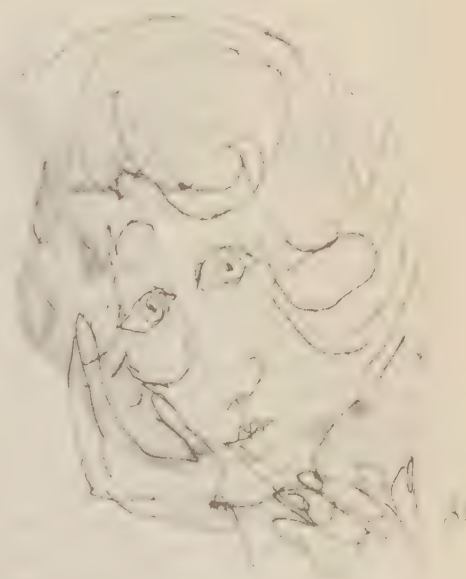
Nor can we blame our social work friend and call him blind. We cannot offer to remove the speck of unbelief from his eye until we've done something about the planks in our own eyes. The reason that our friend can see no connection between the Church and his work for suffering mankind is that we have hidden the real connection — the Cross of Jesus Christ.

To the extent that we are smug and complacent, cosily enjoying our ingrown parish life, preening ourselves for our piety, we are betraying our Lord as surely as did Judas. It is as if we had taken His Body down from the cross and buried Him in a tomb of meaningless busywork. And left Him there. We have gone so far in turning the Church into a series of clubs for "nice" people that we have all but severed the branches from the Vine. How much longer can we expect God to be patient with us before He consigns us to the fire as useless dead wood?

In spite of our lethargy and frightful indifference, by a miracle of grace God does go on

wing new green shoots burst-
with vitality, and although
e of these shoots are within
Anglican Communion, many
not. In fact to our shame we
be harboring a good deal
e than our share of dead
d. Our repentance should be
he greater if we consider how
at the treasures God has en-
ed to our stewardship —
the fullness of Catholic
rine and worship and the
ous freedom of the wind
e Holy Spirit blowing where it
in the evangelical tradition.
ever we have been plainly
that much will be required of
ecause we have had so many
sings lavished upon us —
though we have by no
ns deserved them.
efore when God says to us
y, "Seek ye my face," how
we fail to answer, "Thy face,
l, will I seek?" Let us leave our
ire windows and turn to the
ss and the confessional, be-
hing God to forgive our sel-
complacency and indolence
pride. Let us carry in our
rts the wretched of this world
he altar at every Eucharist
offer ourselves to be trans-
ed into true members of His
y. Then armed with the real
g power of His grace and
ing love, let us go back into
world and let God guide us to
suffering souls He wants us to
aving our squeamishness be-
we have got to let our Lord
us across the tracks into the
and squalor of the slums,

into the dark rat-infested hov-
els in which too many of
our brethren still exist right in
our own cities. We have got to
reach out to our brothers with
brown and black and yellow skins,
stand squarely beside them in
their struggle for equal opportu-
nities to improve their lot both at
home and abroad, and **welcome**
them into our comfortable pleas-
ant communities. We must bring
them right to our own altars, re-
membering that if we refuse to
make our Communion shoulder
to shoulder with them, we cannot
possibly be having Communion
with Jesus Christ. We must go into
reformatories and prisons to help
salvage sin-broken lives. We must
stop riding past the vast institu-
tions which house the feeble
minded, the senile, the handi-
capped, the dope addict, the men-



tally ill — ignoring the misery within simply because today it is out of sight in our country. We must go inside carrying the light and love of Christ to these suffering souls.

All this we must do **as Christians**, both clergy and laity, either as professional workers or as volunteers. And if the circumstances of our lives really prevent us from going in person then we must go in prayer, ministering spiritually to our suffering fellows and supporting with prayer the workers in the field. It is all one vast war between Love and sin, and it matters little where our battle stations may be so long as we are actively in the fight.

To enlist in this vast spiritual struggle is to have a real share in the Passion of our Lord. The love-pain agony of redemption continues today on earth and in heaven, one continues unified action now as it was in the days of the Incarnation. The divine Love still bends lower than we can imagine, still identifies utterly with even the filthiest, most wretched wrecks of humanity. Jesus, Himself absolutely without sin and completely one with the Father and the Holy Spirit, for our sakes drank the cup of sin to the very dregs, taking into Himself all the horror of the consequences of sin — not only in His body, but in His very soul. He did so in order that we too might, through Him, also become completely united to the Father and the Holy Ghost. He took into Himself the fullness of sin, and in His agony of dying as

Man He gave Himself totally to the purifying Love of the Trinity. Thus in the shedding of His precious blood the sin of man — each of us individually and all of us corporately — was washed away.

The love of God was not different before the Incarnation. And it has not changed one bit since that time. Only the manner of its manifestation to man has differed in history. In the Ministry and Cross and Resurrection of Jesus God translated His love into human terms that we could see and hear and touch. But God Himself His love, has never changed.

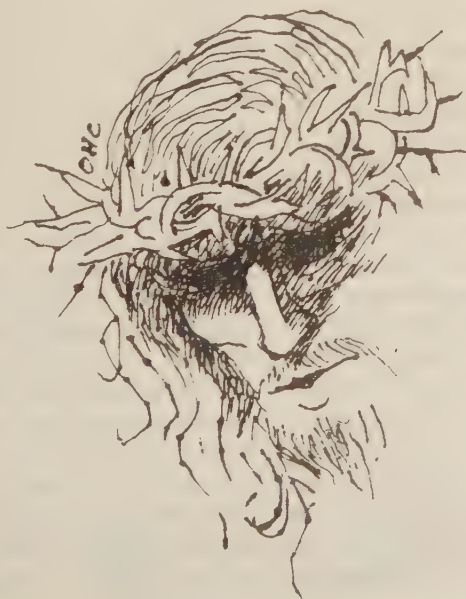
Today His glory is veiled beneath bread and wine in the Blessed Sacrament so that He can come right into our hearts shielding us from His blazing holiness. And in a mystery equally beyond our understanding He also hides Himself in all the most wretched human beings in the world, even in the most degraded sinners. So completely is He thus disguised that unless He Himself had told us we would never have guessed it.

But if we look closely and prayerfully, and if we are attuned to the pulsing of the Sacred Heart we will find that Jesus Christ does shine through these, even the least of His brethren. If we seek His face in theirs we will indeed find Him. The suffering in their eyes, whether they know it or not, is one with the suffering in His eyes. The humble love which so often manifests itself in the fellowship of pain is none other than the love of our Lord. Even today one su

eg soul does hand a cup of cold
 er through bars to another sob-
 in terror, and though the cup
 lung back in his face, never-
 ess the love of Christ in the cup
 ater is transmitted with power
 ast out fear today, just as it
 when Jesus cast out demons
 ng His ministry on earth. The
 er of that love is in nowise
 nished today — except by our
 shness and proud unbelief.
 erefore we can — and must —
 out and seek our Lord in our
 ering neighbor, and minister to
 as we would wish to have
 d His pain during His Passion
 earth. We cannot understand
 He can be simultaneously
 one who suffers and the one
 heals. But He is.
 emembering this, when we go
 to help whether in the flesh

or in prayer, we must do so in
 complete humility, knowing that it
 is Christ who ministers and Christ
 to whom we minister. There can
 be no smug condescension. Our
 Lord washed His disciples' feet
 with real love. He ate with drunk-
 ards and thieves and prostitutes
 and He did it with such manifest
 love that they accepted Him and
 opened their hearts to Him. To
 the extent that we become truly
 Christ-bearers today and let His
 Love pulse through our hands and
 shine through our eyes, the hearts
 of the least of His brethren will
 respond with opening love even
 now. And we too will be blessed
 in the process,, transformed by the
 divine love which flows through
 us

Seek ye my Face. Thy Face,
 Lord, will I seek. ●



THE APOSTOLIC NATURE OF THE CHURCH

by paul z. hoornstra

The Apostolic Nature of the Church has too often lost its significance for us. In giving our attention to this subject, let us begin with a brief examination of our Lord's own life and ministry. In such a study one of the obvious conclusions which we reach is that the whole plan of redemption was structured by our Lord Himself.

This is very important. Every essential of His redemptive ministry was deliberately arranged, and each arrangement was made for special purposes. He had begun His ministry with a small band of devoted followers. He trained them and He taught them. From the beginning He had very candidly warned them of the dangers they would encounter if they followed Him. He did not promise them an easy life. But He said that each of them would have to bear his own cross. 'If any man would come after me, let him deny himself and take up his cross daily, and follow me. In spite of this warning, they did follow Him, as we know.

His public ministry soon brought popularity and acclaim. Multiplied thousands converged upon this New Prophet, on one occasion even crowding Him into the lake. Fortunately a small boat was there, which He used as His teaching podium. But later on came the last few days of His earthly ministry. His popularity was gone; a man to be feared, He was a man to be done away with. And our Lord was in great heaviness of spirit. So He took His followers into a garden for special prayers. 'If it be possible,' He prayed, 'let this cup pass from me. Nevertheless, not my will but thine be done.'

The various scenes of His trial and crucifixion come rushing through our minds, of course; they have written themselves upon our feelings so indelibly that we cannot forget them. He stood before Pilate; He was mocked, spat upon and blasphemed; He was crucified between two thieves upon a wooden cross. His followers witnessed those dramatic events, and



of them felt the shock of real fleshship. Several were tempted to give up, and one of them had to do so.

But other things had also taken place. These other things are important aspects relating to the purpose of His death and resurrection when the latter are understood in their full significance. Our Lord's concern was broader than His ministry to one generation only. His concern was for all generations of every century. And in divine wisdom He made sure that His ministry of redemption was so organized and structured that subsequent generations would receive salvation.

It was not a limited ministry which had occupied the heart and mind of our Lord. His redemptive work occurred at a given time and place, to be sure; but His redemptive acts were to be perpetuated for all time. Therefore, to make sure that this continuance and perpetuation were really accomplished, He did certain things which would guarantee His Redemptive Grace to all men everywhere — even down to this present generation in which we ourselves are living.

Redemption was a costly thing. Our Lord's suffering was a real agony and torture. It would have been endured in vain, had He not done certain things which would guarantee His grace to subsequent generations. So, what are these things? What did He do to secure redemption for the rest of

First of all, He selected twelve men who would be called Apostles. These men He kept close to Him. He took them on His public ministry, and He often took them apart from the crowds for His more intimate counsel. They were literally given Clinical Training — an internship. He examined their work with reproof sometimes often with further instructions, and with new encouragement always. Then, when He was satisfied that their training was almost finished, He allowed them to be severely tested. He sent them out as sheep among wolves; then He bound up their wounds and gave them yet another assignment.

Next, He took them aside, and did certain things to them. He did certain things which were so structured as to guarantee in an objective way His grace to the whole world. On the Day of His Resurrection there was much excitement, of course. Those who had crucified Him were out searching for the dead body. Not finding it, they accused the disciples of having stolen it. Being thus accused, the Apostles went into an upper room; and they shut the doors for fear of their own false arrest.

It was while they were there that the Resurrected Lord came to them, in a special private session. He had made His entrance in His resurrected form, and there He stood amongst them. It was both a baffling and a convincing experience to the Apostles. But their courage rose; they were being taught by this demonstration of

Divine Power which they could no longer evade, even had they wanted to.

But our Lord had appeared amongst them with a special purpose—a purpose greater than simply demonstrating His divine powers. St. John makes this quite clear. He first gave those disciples His blessing. He said, 'Peace be with you.' This was fine, but Jesus did not stop with those words of greeting. He went on, revealing the initial structure of His redemptive plan. His ministry of salvation was to be carried on by those Apostles, and they were to perpetuate the Ministry of Redemption; they were to continue the same ministries which Jesus had initiated, the same functions which He had initially performed. And they were to do all these things with the same power and authority which He Himself had exercised. Notice His exact words: 'Peace be with you. As the Father hath sent me, even so I you.' (St. John 20:21.)

This was our Lord's Commission to His Apostles. As He Himself had been sent to minister redemptive acts for man's salvation, even so the Apostles were now commissioned to go out; they were to minister those same redemptive acts for man's salvation. 'As the Father hath sent me, even so send I you.'

As clear as those words are, our Lord would leave nothing to chance. There was to be no mistake as to our Lord's intention in the matter. He not only gave them their commission, but He immedi-

ately defined the nature of the authority which He was giving them. He breathed upon those Apostles and said, 'Receive ye the Holy Spirit. If you forgive the sins of any, they are forgiven; but if you retain the sins of any, they are retained'.

The rest of the Believers did not receive the Holy Ghost at this time, because this was a special power and authority. On the Day of Pentecost the Spirit would come upon all of them, with special grace for the strengthening of the whole Church. The Spirit would come with various gifts later on, for a special purpose — to empower them to continue the grace of forgiveness. The definition of their power and authority is clearly spelled out by our Lord Himself; and if we question the Apostolic grace of declaring Absolution, we are questioning our Lord's own clear declaration.

The commission to the Apostles was special, and so the gift was special. It was their ordination for special functions, and our Lord gave them special power in order to perform those functions. 'As the Father hath sent me, even so send I you. Receive the Holy Ghost for this Ministry. Go forth pronouncing forgiveness of sins; carry on my ministry of reconciliation. Perpetuate my atonement for the sins of the whole.' Such was the obvious and clear intention of our Lord in commissioning His Apostles.

This is our Lord's plan. He had fulfilled His own earthly ministry, and He insured the continuance

the perpetuation of redemption by grace by calling and empowering certain men, known as apostles, to go on doing what Jesus Himself had been doing. They were not to do something different, nor were they to do things according to their own personal, aesthetic tastes. They were given authority to start something new, but they were to go on and perpetuate the exact ministry of their Lord and Savior.



His ministry can be dated, but His redemption was so structured that it would continue across the calendars of time. The Apostles were chosen to do this, and they were empowered to fulfill the commission given them. So the drama of redemption would go on continuously to the end of time. The scenery would be changed from generation to generation, but redemption would forever be the same. Its dynamic element is not in a changing structure; its dynamic element is its aliveness, its being really powerful to work in man that which by nature he cannot have.

Having completed His own ministry of reconciliation and atonement, our Lord was about to ascend into the Heavens. Would this bring about an end to His Redemptive Acts? No! His redemption was to be perpetuated through His Church. His grace of pardon and forgiveness were centered in His Apostles, by His own specific declaration and empowering; and it would be their responsibility to make sure these acts were continued and spread abroad to all men everywhere.

This shows us something about the Apostolicity of the Church. It is only a beginning. There is much to be considered yet. For instance, what about Bishops? Where did they enter the picture? And what about Priests and Deacons? Yes, but we shall continue the story next month. Meanwhile let me suggest that you read the Book of Acts once again. ●

Community of the

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“**T**HAT a Religious Community is the creation of God, is a truth which many people in the world overlook, or entirely ignore. They speak of founding a Religious Community as they would speak of building a house, as though it could come into being and develop divine efficacy and holiness at the will of man. This is indeed a grievous error. A true Religious Order must be the issue of Divine inspiration. It must be brought into existence not of the will of the flesh — nor of the will of man — but of God. It will grow and increase and bear fruit according to His Holy Will and purpose, if those, to whom He has offered grace to found it, are true to their calling.”

The Mother Foundress of the Community of the Sisters of the Church, who wrote these words, was Miss Emily Ayckbowm, daughter of a rector of Holy Trinity Church, Chester. She was deeply distressed by the poverty, misery and vice existing in her father's parish, and, to try to alleviate these conditions, gathered about her a group of ladies who used their leisure time to work for

the Church and the relief of the poor. About 1864, she extended the influence of this group by founding the Church Extension Association to pray and labour for the spread of Christ's Kingdom on earth. This organization still flourishes, and its name is the official title under which the charitable work of the Community of the Sisters of the Church is carried on.

The hope that a Religious Community might in time evolve from the Association was realized when on April 5, 1870, Emily Ayckbowm was clothed with the Religious Habit as the first Sister of the Church. The nature of the work to be taken up by the new Community had already been foreshadowed. It was to be a work of Church Extension: and "Sisters of the Church" suggested itself as the most appropriate name its members could assume, since the main object of their prayers and labours was the advancement of Christ's Holy Catholic Church. "It is evident," wrote the Foundress, "that an Order founded to carry out work of this character would have a special mission towards the children of our nation. In an age tending to so much unbelief and neglect of God, the great hope of Church Extension must rest mainly on the training of the young—the bringing to bear on the lambs of the flock the influence of the love of God and of the sound teaching of the Church before their hearts are hardened and corrupted by surrounding evil."

While the chief work was to be

the care and education of children (none of the Religious Orders already founded in the English Church had especially undertaken this work), the vision of the Foundress was wide. The Community was called to a life of active charity and missionary enterprise: it was "to have charge of Schools, Orphanages, Hospitals and other Works of Mercy," and the Sisters were "to consider their call to instruct the ignorant, feed the hungry, and tend the poor and suffering — both in their temporal and spiritual necessities — as a precious opportunity of showing forth their love to Jesus Christ by serving Him in His members." They were to hold themselves ready to sacrifice all individual interests and preferences, to resign personal wishes and inclinations for comfort and convenience, even life itself — should God permit them so high a privilege — for the sake of spreading the knowledge of God's Truth. Upon each Sister was laid the individual responsibility of upholding the principles and spirit of the Order through personal devotedness to the Church, shown forth first by unswerving humility and obedience, and secondly by a spirit of self-sacrificing zeal. It is personal holiness, the maintaining of a high and pure standard of life, which is the first necessity for a Sister, and union with God must ever be the light to irradiate her deeds of charity. The motto of the Sisters of the Church is "PRO ECCLESIA DEI." They are under the patronage of St. Michael, Captain of the

's Hosts, and Guardian of the Church.

The Community began its life in a small house in Kilburn, London, where a depot was already operating for the sale of Church embroidery, illuminated texts, and various catechisms and religious leaflets compiled by the address. Soon the Sisters added the first of the hundreds of

abounded as the Community grew rapidly in the first years. At Kilburn a large Convent and Orphanage were built, followed by children's Convalescent Homes at Broadstairs and St. Annes-on-Sea, and several Holiday and Rest Homes in various parts of England. Six primary Schools were built in London, others founded in Croydon, Liverpool and York. The



less and destitute children when they have brought up. In the rooms or lofts over shops and stables, the wild, half-starved children of the London slums were gathered together in 'Bun Schools', with currant rolls and hot sweet tea. They were taught the Catechism, hymns and prayers, and introduced to the Bible. "Works of Mercy"

Sisters of the Church were the first Anglican Order to obtain the Government teaching certificate, for Mother Emily realized that to do any real good as educationists, the Sisters must be properly qualified, with a thorough and practical knowledge of all that would be required of them. A report submitted by the Diocesan Inspector

the year before the Mother Foundress' death alluded to the C.E.A. as "the Society which does more for the cause of Church Education in the Diocese of London than any other body whatever."

In 1890, the Community extended the sphere of its labours, and work was begun in Canada. The year 1892 marked the commencement of the work of the Community in Australia; it was, in fact, the first Anglican Sisterhood to be established in that part of the world. Schools were opened at Adelaide, Melbourne, Sydney, Hobart and Perth, which are still growing. Schools were also founded and carried on for some years in India, Burma, New Zealand, and South Africa. These were later handed over to the Diocesan Authorities, and still flourish. When the Mother Foundress died in 1900, Sisters of the Church were working on every continent except South America. Today there are over four thousand children under their care and teaching.

Two great wars have wrought many changes, both in the society in which we live, and in the Community itself. The manifold works of the Order have been consolidated, and a number of the smaller Houses closed. There is no longer the grinding poverty, the starvation and cruelty which led to the initiating of many of these works; but there are still numbers of homeless children from "broken homes," and there is still great ignorance, especially of the truths of Christianity. As we

look to the future, we realize that more and more emphasis will be placed upon the work of education.

One great change resulting from the last War was the removal of the Mother House from Kilburn, where extensive damage had been done during the raids to a pleasant country setting at Ham Common, near Richmond. Here the C.E.A. offices and the Church Embroidery Room carry on the work which is older than the Community itself. Here, in the beautiful Chapel, the chief work of the Sisters goes on day by day, hour by hour. Hand in hand with the consolidation of the work has gone the development and deepening of the prayer life, guided by the Benedictines of Nashdom Abbey, our spiritual directors. The life centres around the Mass and the recitation of the Divine Office, for which the Monastic Diurnal has been used since 1957; until that time The Day Hours of the Church had been the Office book used. Daily Mass is the rule in all our Houses, either through the offices of a resident chaplain or, as in Toronto and the Australian centres, through the kindness of many priests — some of whom are priest-associates of the Community. Benediction is given usually once a week; at certain times, such as the Church Unity Octave, an all-day or all-night Watch is kept before the Blessed Sacrament. Daily intercession is made for the Church and all its needs. One of the special devotions of

Community is that of the White-
Antide Intercessions, when special
time is given to prayer for an
outpouring of the Holy Spirit upon
ECCLESIA DEI, her Bishops, cler-
gy, Religious Orders, and all the
workers in the Vineyard, and
a blessing upon the manifold
branches of their work.

The bond of prayer is not the
only tie which holds together this
world-wide Community. The
Branch Houses in England, Can-
ada and Australia exist in strict
dependence upon, and in union
with, the Mother House, quite ir-
respective of distance, and auto-
nomy has no place in our organi-
zation. All owe obedience to one
Mother Superior, a Mother who
knows each of her daughters per-
sonally and intimately. At the
Mother House, East meets West,
and for a time we live and work
together: although most of our
lives may be spent a world apart,
we know each other, and love
each other with a true Commu-
nity affection. The Mother visits
the Houses in Canada and Aus-
tralia, and from time to time, Eng-
lish members of the Community
are sent out to exchange with
their Canadian or Australian Sis-
ters: at the present time all the
Sisters in Toronto are Canadians,
but several from Canada are
working in the various houses in
England. To us, the link with the
Mother House and with our Sis-
ters in other parts of the world is
the bond of unity, infinitely preci-
ous. In it is our strength: in it we
find the stability which we have
often told is one of the marks of

this Community.

To give a picture of the life of
the Sisters of the Church in Can-
ada would be impossible except
against this wider background,
and in the light of our relationship
with the Mother House. The work
which was begun here twenty
years after the founding of the Or-
der centred first in the School
which was later named St. Mil-
dred's College, a boarding and
day school for about two hundred
girls. Carrying on the Community
tradition, a sound secular educa-
tion is given, with emphasis on
Christian doctrine and its appli-
cation in every-day life. A Novi-
tiate was opened in 1923 in a
house close to St. Mary Magda-
lene's Church. In time six adjoin-
ing houses were also secured,
four of which now serve as a Resi-
dence for business girls. The other
three became the Convent, to
which a dignified Chapel was
added in 1951. Here the Sisters
live and pray; here, in the Noviti-
ate, women may test their voca-
tion to the Religious Life and be
trained as Sisters of the Church.
The habit of constant dependence
upon God cannot be learned in a
month or a year, and the training,
inclusive of a few months' Postu-
lancy, lasts at least three years.
Part of this time is spent in the
English Novitiate, and as a rule,
Novices are professed there be-
fore returning to work in their own
country. By her Profession a Sis-
ter places herself absolutely at
the disposal of the Society, to
serve God, the Church, and the
poor, as her Superiors may think

best. Simple vows are made for life, and at the end of seven years are solemnly renewed 'until death.'

A work of growing importance in Canada is that of conducting Quiet Days and Retreats. Provision is made at the Convent for several of these during the year, and two longer Retreats are held at St. Mildred's College every summer. An Altar Bread industry occupies much of the Sisters' time, and for many years a thriving Book Room.

The needs of a changing world will always condition the active undertakings of a Community, but all must be begun, continued and ended in prayer. "The Church above all," wrote our Mother Foundress, "has a sacred claim in the Intercessions of her Religious, and all men have a prescriptive right to their prayers, as of those separated from the world that their lives may be more fruitful to humanity. And we especially, known by name as 'Sisters of the Church,' and whose especial call it is to spread the knowledge of God's Holy Faith, are pre-eminently bound to behold by faith, and remember before God's Altar the sinful, the ignorant, and the criminal, the sad and the suffering, the heathen and the infidel, the living and the dead . . . it is for us who so frequently approach the Fire of Love, to turn with Divine ardour, and seek to kindle the flame in the hearts of others."

H. M. Queen Elizabeth II with the Rev. Mother Superior, C.S.C., at Old Palace School, Croydon, during the Millenary Celebration.

Croydon Times Photo





CENTRAL AMERICA

By Charles and Lucia Shulhafer

The Church of England originally came to Central America to administer to the spiritual needs of the many immigrants from the various islands of the Caribbean. The British who settled in Belize, or British Honduras as it is now known, brought many West Indians to their Logwood camps, and the Church of England established itself in one form or another in each of these settlements.

During the late Seventeenth Century the English set up a protectorate over the Miskito Indians, and in 1740 established

several colonies of West Indians. The two most important of these were Bluefields and Greytown. The first Anglican mission was started by the Society for the Propagation of the Gospel, who named the Rev. Nathan Price as minister to the Miskito Indians.

Until 1891 the whole of the Caribbean area and the surrounding countries in which the Church of England had work were administered from Jamaica. A separate Diocese of British Honduras was then created with spiritual jurisdiction over the Anglican and Protestant Episcopal communities of Central America. This included all the isthmus from the border of Mexico in the north to and including Panama in the south. At one time Bolivia and Colombia were also included.

In 1947 Costa Rica and Nicaragua were transferred to the Episcopal Church, leaving the three northern republics still under the care of the Diocese of British Honduras. Then in June of 1957 an event occurred which gave great impetus to the future possibilities of Spanish-speaking work in Central America on the part of our Church. In a ceremony held in San Salvador in the presence of the British and American Ambassadors, Bishop Brooks of Belize, British Honduras, handed over jurisdiction of Guatemala, El Salvador and Spanish Honduras to Bishop Gooden of Panama.

In September of the same year, in order to relieve Bishop Gooden and to strengthen the work in the area, the House of Bishops set

the Missionary District of Central America. This includes Guatemala, Spanish Honduras, El Salvador, Nicaragua and Costa Rica. In the same month the Rt. Rev. David E. Richards, Suffragan Bishop of Albany, and formerly missionary priest of the Missionary District of the Panama Canal Zone, was elected the first missionary Bishop of Central America. In November Bishop Richards made a preliminary visit, and finally in February 1958 arrived with his family in San Jose, Costa Rica, where he established his headquarters.

The Episcopal Church in Central America was now ready to carry out the general policy laid down for the area: to minister not only to those who were already Anglicans in these republics, but also to work towards the establishment in each country of independent, indigenous Churches in communion with the rest of Anglican Christendom. This meant the beginning of missionary outreach in the Spanish language to all peoples within the borders of Central America.

The five Central American Republics that comprise our Missionary District, though they share the common imposition of the Spanish language, culture and religion from the Conquistadores, are nevertheless highly individual, having their own varied social, political and economic problems. Throughout four stormy centuries of endeavor all efforts at unification have failed. With regard to

the problems this poses, Bishop Richards says, 'While all five nations are Spanish in background and culture, each one has developed a strong sense of nationality. This factor will influence the Church's work more than any other aspect of the entire area. Above everything, these sharp lines of national distinction pose real difficulty in developing a sense of unity such as most dioceses enjoy. In many instances a geographic center reinforces a sense of unity; yet in Central America it would appear that the Church will never be able to have a generally accepted focal point for all five republics.'

The problem of ministering to five highly individual countries is further complicated by the existence throughout the area of four different racial-cultural groups, each requiring its own approach and techniques. The first is composed of the English, Americans and Europeans, who are mainly transients and are to be found in all the capital cities. This group wants a ministry in English and needs to find through the Church a) an opportunity for weekly corporate worship, b) the means for providing for the Christian education of its children, and c) a social group offering a basis for fellowship, intellectual stimulation and Christian service not available elsewhere in the community.

Bishop Richards says, 'Ideally this group should do three things: a) provide completely or at least to a very large degree for its own

support by paying out of its own funds for priests' salaries, housing, car, maintenance of plant, and parish office operation; b) take an active interest in the Church's ministry to national groups and recognize this as the Church's primary reason for being established in the community; c) in the name of Christian charity become involved in some community service which will give direct aid and assistance to the people of the host country.'

Those of British West Indian origin form the second group. Here we find the great heritage from the Church of England days. For it was in order to minister to the spiritual needs of its members who had immigrated from the various islands of the Caribbean that the English Church first came to Central America. Since those early days the ministry to this group has been entirely in the English language. Today the majority of the descendants of these original immigrants retain this language at least in their home surroundings. They have a strong sense of racial and cultural unity, realizing at the same time that they are Central American nationals and that their unique background can contribute considerably to the development and growth of the national life.

Of this group Bishop Richards says, 'Our ministry has three objectives: a) to achieve a high degree of parish organization so as to assure maximum participation of members of all age groups; b) to pursue a vigorous pastoral min-

istry' so as to keep contact with all baptized members, thus bringing them to confirmation and continuing active affiliation; c) to develop especially our program for young people and students, in order to provide future church leaders, priests and full-time lay workers of national origin.

The use of Spanish is clearly called for among the younger members of this group. Whether or not we can reach out through this group to the Spanish origin community remains to be seen. Success in this area will be determined in part by the strength of the already existing congregations and their desire and ability to relate in terms of church life to their Spanish origin friends and associates.'

With the third cultural group, the Spanish-speaking Latins, the Episcopal Church is least experienced. Here our Church must make its greatest effort if she is to fulfill her missionary role. Bishop Richards says, 'In the next few years our largest investment for new work must be made on behalf of this ministry. If the Episcopal Church desires, as we surely do, to create truly indigenous Churches in the countries of Central America, then this phase of our ministry must be supported by: a) a training program for National Council appointees; b) the provision of clergy stipends to allow us to appoint a staff of pioneers for this new work; c) the availability of funds for rentals so that we can experiment with new locations for this new work, the

procurement of real estate, the construction of church - parish house units and the purchase as required of automobiles and other essential equipment and furnishings.

The theory that English language work either among Anglo-Americans or among nationals of British West Indian origin will inevitably lead into Spanish language work among Latin nationals is now fairly well discredited. All of these various ministries need to be related. They can certainly be helpful to one another, and clergy working in these areas and our laity must demonstrate a real sense of Christian fellowship and concern for one another. Each ministry, however, requires its own unique approach, its own plant, and its own staff.'

In regard to work with the fourth group, the native Indians, Bishop Richards says, 'The problem in Central America is to avoid preoccupation with any one of our four ministries and to establish a balance by moving ahead on these four fronts in the five countries. As we do so our ministry to Indian groups may call forth our greatest investment in terms of Christian Social Services in the field of health, education and agriculture. Authorities agree that the Indian in Latin America is most often neglected by government services. He is often the object of discrimination, and is frequently in desperate need physically, socially and spiritually.

Clergy working in Indian cultures must be trained specialists.

Educational opportunity must be offered to selected Miskito Indians to provide ultimately indigenous leadership for this group. Since agriculture is such a prominent factor in the life of the Indian, and since the need for technical service in this area is so obvious, we cannot, or should not, begin to enlarge this work without first employing an experienced agriculturist.'

These then are the plans for the coming years in the Missionary District of Central America. Because of the frightening threat of communism throughout the area, the Church is placed under a great pressure to establish as quickly as possible its work among the Spanish - speaking peoples. Time is short — we must act now to be able to save this hemisphere for Christ. ●





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as there would be types of disease among the patients. Two important points would probably not occur to the average visitor: first, that "there but for the grace of God go I;" and second, there in an exaggerated stage, that is, there a few degrees or many outside the limits of an arbitrary norm, go I. The individual whom we see huddled in a corner of his room curled up in a foetal, or pre-birth, position is really only different in the degree of the affliction as over against the individual walking around amongst us who, in the face of life's problems regresses to a period in his life when he was more secure.

If we were to take a trip today to any institution for the mentally ill, we would see people suffering from many different kinds of mental and physical disease. Some of us would be shocked, some repulsed, and some curious. Actually, there would be almost as many reaction patterns from the average group of visitors

Under our arbitrary norm, the individual still in our midst is making a satisfactory adjustment to life's emergencies; he regresses but only temporarily, so that he may attain the strength and courage once more to forge ahead. Ordinarily, the individual does not have to go very far back in his life to find a period of security. Picture however if you can, the drabness and rejection, the utter

COMMANDMENT

frustration of that life which, regressing in search of security, finds that only in the foetal stage, only in his mother's womb, did he have it.

Actually, if we had the time during our visit at the mental institution to delve into case histories, we would find that in a large number of cases a misunderstanding or inadequate understanding of love, both in the outgoing and the incoming manifestations, is the root evil behind the incarceration of thousands and thousands of people in mental hospitals. We would further find, as our insights developed, that perverted or misdirected love is responsible for the bulk of the individual and therefore the corporate problems of the world. In fact, and it is to be hoped that this particular insight might seep into our consciousnesses, we would discover that the world now as always is riddled with problems chiefly because the kind of love which Christ portrayed through the Cross has not become a living reality in our hearts.

There is always a dire need in the world of a shared experience of love not only on what might be called the lower levels, but also on the higher. We tend, when we talk about love, to have in mind a rather nebulous expression of feeling. And yet, although we do not clearly define in conversation what we mean when we speak of brotherly love, love of wife, love of nation, etc., we do know that when we say, as children, that we love our brothers and sisters, or when we say, as mature individuals, that we love our husbands or wives, we are speaking about love on two very different levels. Space will not permit me to go into any lengthy dissertation on the levels of love, but there will be time to draw out the distinctness of the levels and yet their inter-relatedness. The levels are distinct in that they represent a progression of the individual from birth to maturity; they are interrelated because the mature individual lives on all levels of love at the same time.

The first level may be called

the physical and sensual level. This is the first experience of the newly born baby as it is fed and cuddled. The child emerges from the security of the timeless rhythm of his mother's womb into a strange world of light, noise, cold, the need for breathing, and the need to make demands for food. That a child needs considerate love and care at this early stage is amply demonstrated by the fact that a child, who has adjusted well to a hospital routine which comprises only occasional visits to the mother, develops extreme nervous tension in almost a matter of hours upon the arrival home if the mother is taut, uncertain and nervous.

We can see in our own mature experience the same needs of love of the physical and sensual type. There is the friendly handclasp or pat on the back, the rubbing of elbows in the jolly crowd at the football game, or many other parallels. The individual who has not had an adequate expression of physical love from birth is hampered in his efforts to drive on out of infancy and experience love on the higher levels.

The second of the so-called levels of love is the tender and affectionate expression. At this stage of love development the individual can make a response to a demonstration of love in other than a purely physical reaction. We can see this stage of development very clearly in the child as he gets on toward a year of age and begins to take an interest in particular people; for example,

the friendly smile for the mother and father who have been caring for him. There is actually a sentiment toward those whom the child likes, a growing recognition of the fact that there are people in the new world, people in their own right. In the mature individual we can see the tender and affectionate level of love expressed in the sewing circle, the bridge club, the football reunion and the bowling league.

The third phase of love is best described as that of object relationship. This is love of another for the other's own sake. This type of love can be approximated apart from a fully appropriated Christianity, but there always remains a doubt as to the motivation for the love. The person living apart from Christ can never be certain that his expression of love of the objective type is really love for the other's sake, and not just a subtle method of exploitation.

In the expression of love objectively, there is involved an outgoingness that can never be withdrawn regardless of what the other person says or does. The husband and wife who have reached a stage of approximate oneness, or unity, know what is meant by this type of love — the love for the other goes on despite the fact that the perfect partner of the day of marriage turns out to have some imperfections. The individual who discovers that he loves the person in rags as well as in riches knows this kind of love. The man who loves his

low man whose ideas cut drastically across everything which he himself holds dear has discovered this type of love.

A fourth level of love is the manifestation of an objective type of love in great general ways such as serving others. The epitome of expression of this love was the self-sacrifice of Christ's life on the

bring medicine and the Gospel to distressed people. These are examples of objective love expressing itself in serving others.

The achievement of any or all of these different levels of love comes **most fully** as a result of Christian nurture. The fully developed person lives on all four levels at the same time. The third phase of love, that of objective love, has a givenness about it. The individual gives this love freely with no thought of return. It is not possible for an individual to live on the third and fourth levels of love unless he has in some manner realized something of the love of Christ. It is as we experience within ourselves the meaning of the love which Christ portrayed during His earthly life, that we can express ourselves on higher levels of love.

It has been necessary to give this fairly long development of the distinctions between degrees of love in order that we may be able to define clearly the meaning of our Lord's new commandment: "A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also love one another."

Cross for mankind. There are many examples which reflect the nature of Christ's love in the history of the world, and, invariably, they are the example to which men turn when they need inspiration: Moses, who went back to Egypt, where he was under sentence of death, to free his people; the missionary who braves tropical disease and foul conditions to

A person who has experienced in some sense the kind of love which Christ showed to us during His earthly life, whether he has experienced this as a result of careful nurture under the auspices of a high pagan culture, or a Jewish culture, or a Christian culture, will be able to live in part on the upper strata of love. This is only to say that Christianity is a re-



ligion and therefore shares in certain universal elements common to all religions. We are speaking here of Agape, or spiritualized love; and if we were to say that only Christians are able to experience Agape, we would be also saying that Christianity is not a religion, which would be to falsify Christianity, and would leave us hard put to define just what Christianity is. We can say however in connection with Agape, or spiritualized love, that although there is a community of expression of this type of love in great traditions and from great individuals, it is only from within the Christian fold that a full expression of the higher planes of love is possible. The love which expresses itself to those outside the Christian fold and which, nevertheless, has its roots in Christianity, is different in degree from the love expressed as a result of a religious philosophy other than Christianity. There is a different motivating force; there is a straighter and darker guide line to show the Christian how properly to express himself.

So far in this presentation, we have shown that love stimulates and motivates and grounds the development toward the mature life; we have shown that many individuals who are not Christians can live to a degree on the higher levels of love; we have shown that to express oneself most fully to all mankind on the highest levels of love, it is necessary to be a part of the Christian family. It is the last two words here which

give us the key to the new commandment of our Lord; i.e., the Christian family. Our Lord was making a distinction between universal Agape and Philadelphia, a distinction between love which should express itself to all mankind as over against an expression of love within the family, or brotherly love. We are now within the realm of a love which is different in kind as well as degree from any other possible expression of love in the world.

Jesus, when He makes the statement about the new commandment, is about to be betrayed and to be glorified and to glorify God, His heavenly Father, on the cross. The disciples must be enabled, must have power, to carry on the teachings of Jesus in the world against a hostile attitude. They have been held together by the influence of Jesus during His earthly life; they must be held together by the influence of Jesus after He has gone to His father. Jesus gives to His disciples a commandment that they love one another because they are His friends and therefore should love one another for His sake. This is the reason why this Philadelphia, this brotherly love, is different in kind from any other type of love in the world, and why it can never be duplicated. It is a love which has its center in Christ. As one eminent commentator has expressed his: "The love of Christ's friends, for Christ's sake was a new thing in the world." In order to bring into the world the Kingdom of God, even partially, as we

pray in the Lord's Prayer, it is necessary that there be a new love circle, the Christian Church, dependent on a new love center, Christ.

At first, it may seem difficult to understand why it is necessary for the Christian to love his brother Christian in a different way than the love which he shows to all mankind, and yet, even a superficial examination at this point will give us the answer. The family unit has power to express itself in society to the extent to which it has a unity resulting from the ties of blood and affection. The United States has had power to express itself in world affairs only as the varied races which make up our country have been assimilated to the point that we represent a more or less common heritage and demonstrate common ideals. Any grouping in world history has a strong tendency to affix a date or set of circumstances to its origin up on the assumption that that origin has meaning in the total scheme of the Universe. For example, the Jews reckon time from the creation of the world, which they place at 3761 B.C., and they establish themselves in direct line of descent from Adam and Eve; the Romans counted time from the founding of their principal city in 753 B.C.; the Mohammedans reckon dates from the "Hegira," or flight of Mohammed from Mecca in 622 A.D.; and the anti-clerical calendar coming out of the French Revolution was dated from the birth of liberty in 1792.

And so with the Christian Church.

The Christian Church is a new body, under a new covenant. It is a new people who have a new relationship with one another. This is a relationship which is based upon the fact that they are people who not only were created by the same God as all the rest of mankind, but also have been redeemed through Christ. Christians date their understanding of their origin from the birth of Christ into this world. The love which Christian expresses to Christian is of the highest type of love. It is necessary that it be of a different kind than the love expressed to all mankind because if the Gospel — the good news of Christ — does not show people outside of the Christian fold what it has meant in Christian lives it will certainly have no power to attract other people to Christianity. It is not merely a common ritual or method of worshipping, but the spirit of mutual love which gives the right to the title of a Christian disciple.

Christian love of brother for brother is different in kind from any other form of love, but it is because of Christ, also, that the Christians is enabled to express what we called earlier the higher forms of love to a greater degree than any non-Christian. Do we not have the example of God's only-begotten Son to teach us how to express love most appropriately to all peoples? The example of God teaching us how to express love prevents us from expressing love from the standpoint of a distorted picture of divine

love; it prevents us from setting up a man-made image of what love should be; it prevents us, in short, from establishing what is really an idolatrous love.

If we have agreed together to this point, we have reached certain very important conclusions. We have decided, theoretically, that there are vistas of a type of love available to all of us which would complete us, which would give a real measure of fullness to our life here on earth, which would unite us now and hereafter with our Heavenly Father.

There is opportunity only to outline that which must follow in every life before it can have any deep-seated reason for existing and loving and being loved. First of all, and this is of primary importance, Christ only comes into any life in answer to a felt need for Him — regardless of whether this need appears to be sensed by the individual, or by the group for the individual. Christ came into this world to redeem mankind because mankind needed redemption. The average Pharisee didn't need Christ, or thought he didn't — he is portrayed as believing that he could lift himself to God by his own bootstraps. The ruthless entrepreneur, particularly the type of the late 19th century, who was busy grinding out an empire from the souls of those less able to protect themselves, in order to express the unfulfilled longing for love in his own heart, didn't need Christ, or thought he didn't. The individual who spends most of his waking moments casting out

the beam in someone else's eye, and thus forgetting the mote in his own eye, doesn't need Christ, or at least thinks he doesn't.

We must feel a need for Christ before we can receive Him into our hearts. This receipt of Christ into our minds and souls and bodies is explained best by the word conversion. This is an old word in religion and has been so often misused that it has lost its basic richness. Literally it means changed over, converted into something new. The individual who has had a conversion experience to Christianity is a new man in Christ. It is no longer he who lives, but Christ who lives in him. The experience of conversion is a definite psychological phenomenon comparable to certain meanings of the Christian Year. There is, first, the experience of purgation or repentance. The individual, overwhelmed by a sense of his need and his own inadequate resources to meet the need, is willing to be purged. He realizes that his need cannot be met except by Christ. The aspect of purgation is comparable to the Christian season of Advent, the looking forward of the person to the coming of Christ to meet his felt needs. Then follows the experience of illumination or insight. This is a process of education. It is a time when the promises of God to be on hand in time of need are fulfilled. The person finds a Saviour. This phase of the conversion experience is comparable to the Christian seasons from Christmas through Ascension. The Incarnation of our

ard into this world, the events
His life leading to the Cross, the
resurrection and the Ascension,
we us insights into our own
es so that we have the opportu-
ity to make Christ's life our
y of life. The third stage in
nversion is that of Union. The
discordant elements of life begin
fit into a meaningful pattern.
ere is now a sense of fellowship.
e individual finds fulfillment in
e in being a part of something
reater than himself; i.e., he is
w a member of a redeemed
fellowship with the roots of its
istence in the ultimate, God.
e individual who has experi-
ced this union with God finds
at now he can love all men.
is third phase is comparable to
e Christian seasons of Whit-
nday and Trinity.

Actually, of course, we live in
three of these phases of con-
version at the same time; we are
nverted and yet we are in the
ocess of being converted. One
the tremendous values of the
urch Year is that each year we
live these same experiences so
at they become **deeper** and
stronger elements in our lives.

May I submit one further
ought as a partial summation of
that has gone before? This is a
ntinuation of the thought of Je-
s as He pronounced "the new
ommandment." "A new com-
mandment give I unto you, that
ou love one another; as I have
ved you, that you also love one
another." **"By this** shall all men
ow that you are my disciples, if

you have love one to another."
Such a spirit of mutual Christian
love as has been here portrayed
can have its source only in life-
union and love-union with Christ
Himself. We must be able to de-
monstrate to the world that we
abide in Christ and He in us by



the love with which we treat our
brother Christians. Tertullian, an
African theologian living in the
second century, expressed this
very well when he said: "The
heathen are wont to exclaim with
wonder 'See how these Christians
love one another!'" ●



MEDICINE as a CHRISTIAN VOCATION

by William N. Chambers, M.D.

A man's choice of his profession should be made with the same profound dedication, love, and commitment as his choice of wife. A surrender, unconditional, total, complete, for life. The choice is two sided as it is in marriage. The chooser is also the chosen. This assures the bond. It implies that a calling to one's choice, is as important as the choice itself.

I have always considered my vocation, my calling as a physician a calling in toto, no holds barred, involving every part of myself — mental, physical, emotional and spiritual. It is a loving process. It is indeed a giving of oneself to another. I see no separation between my private life and my professional life. They are one. In the same way I see no line dividing the moral and spiritual in our lives. We must practice the presence of God at all times.

It is our responsibility to face issues and deal with them with honesty and devotion to the best of our ability.

Since life has many facets, and the life of a physician is no exception, filled as it is with varied responsibilities, I often find myself torn in all directions and driven to all points of the compass at once. But I must seek a balance of these factors, and I expect that a good sense of humor and an all pervading sense of the eternal presence of God, rather than tranquilizers, would help me in this daily dilemma.

I do not feel there is any sharp separation between the love of the physician for his patient, for his wife, his children and friends. A loving relationship is our only salvation in this dark hour. We are all responsible to each other and ultimately to God. The physician must accept his patient completely, unconditionally and lovingly, but at the same time he must maintain an objectivity and carry out the precise observations of the scientist in his dealings with his patients. It is the limitations of our knowledge, not

of Science, that excludes the loving approach. This fearless giving of one's self to another, and yet within the framework of discipline and objectivity, are impossible to attain completely. This is a challenge of a lifetime and beyond.

I am convinced of the total interdependence of the body, mind and soul. There is no separation of these parts. They all influence each other so that each in a sense determines the other. Our responsibility at all times is to find unity in all we do, think, feel and to ultimately accept responsibility for much that happens to us whether injury or disease of body, disturbance of mind, or anguish of spirit.

Unfortunately the physician of today aided by his scientific brothers is becoming so involved with various parts and functions of the human organism that he has difficulty in recognizing his patient as a human being. Although the family physician of fifty years ago did not have the opportunity to have the scientific training we do today, he at least had the responsibility for his patient over a long period of time. He could do this knowing his patients' physical, emotional and often spiritual problems. He considered the treatment of symptoms and alleviation of suffering his most important mission. He really felt a responsibility for the patient for a lifetime. Today the physician has a tendency to forget this responsibility since he is secure in light compartments of specialization.

The unending stream of remarkable discoveries forces an increasing number of physicians into the position of knowing more and more about less and less. This results in a focusing down specific body systems and diseases to the exclusion and loss of the person as a whole. With the increase in the so called scientific approach there occurs a decrease in the art of medicine. The patient finds himself divided into many different parts, taken care of as he never has been before by a host of highly trained specialists. And yet he knows something is lacking. The truth is that the sum of the parts of a human being is less than the whole. Man is not only body and mind but also spirit.

Many who are in fields of pure and applied science indulge in what C. P. Snow has called the Ethical Neutrality of Science. They say with remarkable frankness, "I produce the tools. It is for the rest of the world to say how these tools are to be used. The tools may be used for purposes which most of the world regard as bad. I am sorry for this, but as a Scientist, that is no concern of mine even if it does lead to the total destruction of mankind." This attitude, though tragically prevalent today, cannot continue. It is an indication of a lack of responsibility that man can no longer indulge in.

In the same way the physician cannot refuse his moral obligation to his patient that reaches far beyond the strict **preservation of life at all expense**. The complex

problems of the philosophy of life, of ultimate goals, and of motivation all lie within the realm of medical science.

Although the physician must accept this broad field of responsibility, he is only one of the instruments by which God brings about the relief of suffering, the healing of body, mind and spirit. The relationship that may exist between two people is one of the most mysterious, powerful and little understood elements in all life. This in itself has remarkable healing powers whether it exists between husband and wife, parent and child, student and teacher, patient and physician, the priest and his parishioners. These relationships are never one way. The teacher is often taught by the student; the physician finds strength and healing in his patient. It is a remarkable fact that in many instances the physi-

cian is totally unable to effect any real change in the patient and the change takes place, the healing occurs as the result of some profound life experience. The priest, the loving friend or husband or wife may do far more for that person than any amount of technically directed medical or psychiatric treatment.

The instilling of faith, the giving of hope and love to another human being are responsibilities of us all — man to man. A loving relationship must exist. This love cannot be turned on and off at will. It must be constantly flowing. It cannot be a technique. It must be a way of life. There is no profession, no way of life that cannot be a religious one at all times and in all places. Our lives must be sacrifices whatever our vocation. There must be complete dedication to the service of God and man. ●



BOOK REVIEWS

STRUGGLE FOR FREEDOM. By Lewis Bliss Whittemore. Seabury Press, 1961. Pp. 228. Price \$5.50.

As the sub-title shows, this is a history of the Philippine Independent Church. Presumably, by the time this review comes off the press, the concordat for full inter-communion between our Episcopal Church and the Philippine Independent Church will be **fait accompli**. Of course, Bishop Whittemore wrote the book with this event still in the future.

But this does mean that it has lost its value. Now we need to make ourselves familiar with the birth pangs and struggle for existence which our sister church has gone through. It is an exciting story which stirs our imagination and sympathy. And the author tells it well. Recommended for personal reading and for group study.—S. A.

THE SIERRA LEONE CHURCH. By Raymond Samuel Foster. London, P. C. K., 1961. Pp. 76. Paper.

The sub-title of this book, **An Independent Anglican Church**, points up a comparison between this and the subject of the previous book under review. Both churches have had, and are having, a struggle for existence and both authors stress the need for interest and help on the part of the whole Anglican Communion towards such autonomous churches.

In some ways the subject of this book may have a limited appeal, but because of the author's treatment of missionary strategy and methods in general, it should be in the hands of all who are interested in the Church's world-wide mission — and that ought to mean all of us!

We were privileged to have Father Foster visit our Bolahun Mission last year and he has some nice things to say about our efforts. There is a foreword by Bishop Stephen Neill in which he says the book is too short. We agree.

THE LOSS OF UNITY, by Hoffman Nickerson. Sidgewick & Jackson. 1961. Pp. 160.

This is a work describing the causes and events which led to the break up of Christian unity during the Sixteenth Century. In vigorous style the author outlines the current religious, social and economic problems which gave rise to the tensions which exploded to the disruption of the Church. There is a genuine effort made to be fair to all sides. The volume ends with the close of the Council of Trent.

Unfortunately Mr. Nickerson does not analyze the loss of the corporate character of the Church as the Body of Christ from a theological point of view. During the Middle Ages, perhaps unconsciously, the unity was thought of in terms of canon law. In other words the bond was legal instead of organic. It is not surprising therefore that when tensions arose the true meaning of unity was not present and the great fabric fell in pieces. Archbishop Ramsey has treated this subject magnificently in his book, **The Gospel and the Catholic Church**, a work not mentioned in the bibliography. In other places **The Loss of Unity** is marred by a polemical tone, as when the author labels John Calvin as "the great Devil-Worshipper."—J. G.

COMMUNITY NOTES



AUGUST found the Community in the midst of its annual Long Retreat, which was conducted this year by Father Superior and was richly blessed. After Chapter which followed, the assignments for the coming year were announced. This is therefore a good time to review for our readers who is stationed where. Those at the Pories will be listed below.

At the Mother House the only significant changes are the presence with us of Fr. Atkinson, the Prior of Bolahun, who is home on furlough; the recall for Fr. Adams from Mount Calvary; and the appointment of Fr. Parsell as Assistant Novice Master.

On August 21st, three Postulants were clothed as Novices. They are all laymen and are known as Brothers Martin, James and Kevin. This leaves us without any Postulants at the moment, but a new large class is ex-

pected in September. As this must go to press before they arrive, we refrain from mentioning numbers. We shall wait until they actually get here before counting noses.

St. Andrew's

Fr. Gunn continues as Prior. Fr. Baldwin, who handles the conducting of Missions; Fr. Bicknell, who serves as Chaplain of the School; and Br. Charles, who teaches chemistry, are all assigned to St. Andrew's again for the coming year.

A new appointment to the Holy Cross family at the School is Fr. Gill. He is to work chiefly in public relations. The huge building program, which simply must be carried out, needs a man who can devote his time to getting the School and the opportunities it offers better known.

Fr. Baldwin conducted a Children's Mission at St. Timothy's Church, Signal Mountain, Tennessee.

the Community was saddened to learn of the death of Bishop Barth. He was always an enthusiastic supporter of the Order and the School. We look forward, however, to continuing these happy relations with his successor, Bishop Vander Horst.

Bolahun

Since the Prior is home on furlough, Fr. Turkington has been assigned to Bolahun to serve as Father-in-charge during his absence. Fr. (Director) Joseph Smyth, Fr. Bessom, Fr. Allan Smith are the other members of the Order stationed there for the coming year.

It was a great pleasure for us here at West Park to have a visit toward the end of August from Mr. Harold Manley. He it was who went out in Bishop (then Father) Campbell in 1922 to be the first builder in our Merian Mission. Some of us who knew the modern Bolahun had fun comparing notes with him. It was a great adventure for him, a young man in his early twenties, to penetrate the hinterland and conquer the wilderness.

He tells of their trip in a tramp steamer going from Freetown, Sierra Leone, to Monrovia, Liberia, which took a day and two nights. Their quarters were so cramped and dirty that they could not sleep; so they killed away the weary hours of the trip by picking off cockroaches with improvised elastic sling-shots. The journey can now be accomplished in spic and span airplanes in a few hours' time.

Mr. Manley was surprised to learn that many of his old "boys" are still at the Mission: Pa Salifu, William Bru, Louis Momo, George Lahai and many others. But he just cannot visualize the present Bolahun with its roads (they could not even use bicycles), jeeps, electricity and other equipment. In the beginning they had

to creep through the jungle to reach a tree which they wanted to fell for lumber and there was no tractor to drag it out. But the old church, which was built by Mr. Manley, still stands, a silent witness to the industry and workmanship of those pioneers.

Mount Calvary

Fr. Packard continues as Prior, with Bishop Campbell and Br. Michael remaining with him. As noted above, Fr. Adams is being transferred to the Mother House. But two of our Junior Professed, Frs. Lynn and Belway, are being assigned to Mount Calvary for the coming year.

In August Br. Michael conducted two vacation Church Schools; the first at St. Martha's Church, West Covina, California; and the second, which ran on to September 3rd, at Trinity Church, Santa Barbara.

In October and part of November, Fr. Packard is to conduct a series of Retreats, Schools of Prayer, etc., in western Canada. As we do not know the exact places and dates, we cannot list them in the chart of appointments, so we mention them here.

Order of St. Helena

Last August we were thinking hopefully that on August 18 we had celebrated the last Patronal festival at the Mother House out of doors, God willing. In between we have had many thrilling firsts in the Chapel, and on St. Helena's Day it hardly seemed possible it was our first Patronal feast in our new Chapel. Yet it was, and a glorious celebration, too. This is the day we like particularly to spend with the family — O.S.H., O.H.C., and our associates. Just as with all gatherings of large clans, even this small celebration can get to be quite a crowd of 75 to 80 people. This year, however, the Mass, the luncheon, the cleaning up were accomplished without fuss. It may be

that we are getting accustomed to celebrations, but it is also true that for the first time we had room in Chapel for the Sacred Ministers, Sisters, and guests to pray. There was room in the Convent to serve lunch with ease and to relax and enjoy our feast day.

This, too, was our first long retreat in our Chapel and here again the feeling of spaciousness has been a blessing. There is room for all of us in Chapel without makeshift, without sitting on top of one another. Comfort is certainly not a necessity for prayer, but it helps a lot!

On August 12, it took two men over eight hours to put the corpus on our cross. Miss deCoux finished her carving the week before and drove here from Gibsonia, Pa. on the 11th. There were times when our cross, so firmly imbedded in cement deep in the earth beneath the Chapel, rocked as the workmen drilled to put bolts through the hands and feet. It was awesome to see the time and effort it took to simply attach the newly-carved body to the cross where it belonged. It took so little to nail our Lord to His cross.

Now, as we chant Compline in our choir stalls at the foot of the cross, we truly sing, "Thou, O Lord, art in the midst of us, and we are called by Thy Name . . ."

Versailles

Sister Mary Michael conducted a Children's Mission and a School of Prayer for the Central Convocation of the Diocese of Texas the last week in July. In early August she talked to an American Church Union meeting in Corpus Christi about the new Georgia convent, and gave a Quiet Day at St. Francis', Dallas.

Our school building was used August 4th to 6th for a Men's Diocesan Retreat, conducted by Father Anthony, O.S.F. The school and convent auditors were in residence the second week in August. On the 15th the sisters drove off after breakfast, en route to Newburgh and the Community Retreat. ●



OCTOBER APPOINTMENTS

October

- 1- 6 Fr. Baldwin. Marion, Ala., St. Wilfrid. Mission.
- 1- 4 Fr. Spencer. Bethlehem, Pa., Lehigh Univ. Student Conference.
- 1-22 Sr. Bridget. Montana. Series of talks and Quiet Days in fourteen parishes and missions.
- 2- 5 Fr. Belway. Edmonton, Alberta, Can. Priests' Retreat.
- 7 Sr. Joan. Lexington, Ky., St. Gabriel. Quiet Day.
- 8-13 Fr. Baldwin. Greensboro, Ala., St. Paul. Mission.
- 9-13 Fr. Belway. Hamilton, Ontario, Can. Priests' Retreat.
- 15-20 Fr. Baldwin. Selma, Ala., St. Paul. Mission.
- 28-31 Sr. Clare. Louisiana. Series of talks and Quiet Days in several parishes.
- 29-31 Fr. Baldwin. Paoli, Pa., Good Samaritan. Mission.

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FLASH BACK



MY NAME is Samuel Momo. I am a Bandi man and I am old old now. Many of my people do not know their ages because they have no way of counting the years from when they were born. My parents told me I was born the same year when the first white man came to our country. The Bandi and Mende people call him "Mboa," which means "thick neck." This was because the man was very stout. His real name was Alldridge and he was a commissioner sent from Freetown, Sierra Leone, by the British. The Fathers have shown me a book written by Mr. Alldridge. In it he says he travelled through here in 1891. That makes me 70 years old.

Therefore, I am an old man, not so?

We have had wonderful things take place here in my lifetime and I would like to tell you something about them. I understand you have had wonderful things happen in America too, but I do not think the change has been so great or so rapid as here in the Western Province of Liberia.

When I was a small boy we knew nothing of the Western Province and we hardly knew anything about Liberia. The nearest outpost of the Liberian government was four days walk from us. But we did not walk about much in those days as it was not safe except you travelled with compa-

nd FORWARD



by **Sydney Atkinson, O. H. C.**

ations. If a man walked to a town beyond his own clan by himself, he would be set upon by the young men and he would have to fight to show that he was strong.

I can even remember seeing a man being roasted alive over a fire.

Then, when I was about twelve years old, there came a man who tried to unite our Bandi clans and also the Kisi and the Loma tribes in our area. His name was Mambalu. He had fought with the great chief Samoray Touray against the French when they were coming into what is now the Republic of Guinea. This Samoray had great power and his soldiers knew how to ride horses. They say he was a

grandfather of Seikou Touray who is now President of Guinea. But he was captured by the French in 1898 and his forces were scattered. It was then that Mambalu came back to his father's town in Bandi country.

Mambalu was very cunning and he got control of all our area. Of course, the other chiefs hated him and tried to break him down. It was Mambalu who brought in the Liberian government, and a District Commissioner came to live in Kolahun. By this way Mambalu thought he would have protection against the plottings of the other chiefs. But, at the same time, he was carrying on slave trading, although this was against the

policy of the Liberian government.

There was one time, maybe in 1911, when Mambalu persuaded the District Commissioner that certain chiefs should be killed. Twenty of them were invited for a palaver at Kolahun and then they were all killed at once and put in a common grave. Ah, there was great trouble in our country then. Some Bandi people favored Mambalu but most were against him. Many of the Kisi and Loma people were for him and ready to fight for him.

Therefore, when the news spread early in March of 1913 that Mambalu had been captured by his enemies, the whole country was ready to rise up in civil war. Because they feared this happening, the government sent soldiers up from the coast at once to try to keep peace. The whole matter was very dark and secret at first and no one could learn the truth. Actually, Mambalu had been taken prisoner and his followers (around 200 wives and 300 slaves) were either captured or driven into the bush. For three days they tortured him and kept him chained. Then he and ten of his favorite boys were led down by a swamp and each one was put to death and thrown into the swamp. One Kisi boy was saved because the Bandis were afraid this would make a big war. It was this boy who told what happened later. Mambalu himself was cut into small pieces and thrown into the swamp, except for one hand. This

was sent around to different chiefs to show that he was really dead.

After that we had five years of plenty war. Our little town of Bolahun was destroyed and so were many other towns. Many people fled to Sierra Leone and many were killed. My own sister was saved in a wonderful way. The soldiers had come into the town and speared or cut all the women with knives. They thought they had killed them all and left the dead bodies in a big heap. My sister was badly wounded and she was under several other bodies. This must have protected her. Later she regained consciousness and was able to crawl away to safety.

Finally peace came and the new government was able to make itself strong in Kolahun. There were still many troubles, people still feared bad medicine and sometimes there were human sacrifices. But really a new time had come for us, although we did not know it then.

I remember, when I was about thirty years old, seeing my first white man. He was a priest and his name was William Hoake Remonsaur. He had been sent by the Bishop in Monrovia to go past the Gola Forest and see what was up in our country. He said they might start schools. This pleased the commissioner who promised to get 1000 boy students.

The next year more strangers came to look over our area, but only one of them returned. This

as Father Hawkins of the Order of the Holy Cross. When he came back from the coast there was no proper place for him to stay; so he lived in a hut in the town of Nassambolahun. Later he was joined by two other white men, Father Campbell and Mr. Manley. They hung head with the D.C. and the chiefs and some land beside the Wawo River was given them. When they were brushing the high elephant grass, Father Hawkins found the remains of houses. He asked about it and we told him this was where the old town of Bolahun had been. So he kept the old name.

But the new Bolahun was very different. There was no fighting and torturing now and the Fathers were very kind to us. They built their God-house, which they called "church" and also a house for themselves which was called "monastery." They also had small medicine but it was not evil like the kind the diviners and country doctors had. This made us well.

Then they opened their school. At first it was hard to get anybody to come. The boys feared that the white men were going to eat them! But gradually our people came to trust the Fathers and many people came to help them put up buildings or to get treatment or to attend school. As he said, the new Bolahun was different. The old towns used to be built on hills with fences around them for fear of wars. Bolahun

spread out in a valley and all its works were peaceful. We came to love the Fathers and then we were glad to learn more about God.

We have a word in Bandi for God, but all my people know more about the spirits than about God. The spirits are greatly feared. Many of us lost this fear as we learned about God who loves us and who gave His Son for us. This was great news—what they call the Gospel—and many of us who were baptized carried this news around to our pagan and moslem brothers. But it was hard for us to give up the old ways, especially when there were hardly any Christian women.

About ten years after the Mission was opened, the Sisters came and they worked mostly with our women. At first this was too hard for us as it changed our women. We used to watch the white people who acted so strangely. The Fathers respected the Sisters too much and they even carried loads for them! We always make our women do the carrying.

And there were so many other strange things. Doctors came to the hospital who could cut a man and yet he would not die — he would get better! Many of us who worked for the Mission used to go over to Sierra Leone to get loads which we carried on our heads. As we walked through the bush we used to talk to each other about the loads we were carrying, wondering what they were. Sometimes there would be a light

thing which the Fathers would use for building, but some heavy thing turned out to be something they ate. They ate many strange things; for some reason they could not eat rice every day the way we did.

Because of all these strange ways and also because we had language palaver, sometimes there was trouble between us and the Fathers. One time Sori' who was the Fathers' cook, was told to cook a whole chicken and send it in for them to eat. This was because Sori had been sharing too much of the monastery food with his friends. Sori did what he was told: he sent in the whole chicken—feathers and all! My, how Brother Bill vexed on him for that.

The Fathers work hard; they are always doing something. They teach school, or work on new buildings or the road, or they go to their church to pray God. Even when they sit down they will be reading a book. Sometimes they cut grass when they are not going to make a farm. They say they want the place to look neat and they call it a garden—but there is nothing to eat in it. Maybe it is different in America, but we know that when the sun is hot it is best to rest in the shade. But I wonder. I remember hearing some of the white people talking about a tribe in America called WPA who did not work much. Maybe we are related to them.

Many of our people are confused these days. Things have

changed so much and so fast. We see airplanes flying overhead. Big, big machines have come which can eat the jungle and then roads are put through. There are many traders now who have brought many new things to buy. But they also take our rice and palm kernels and often there is hungry time. There are many strangers in our country now and they have great power over us. Some of our own boys go away and then come back with riches and power, but they do not always help their people. This is all very hard and confusing. The Fathers tell me we are in a state of transition. I think this means we are changing from one way of living to another, and it is very true.

Once I went to see moving pictures. There was one part when the man was thinking back to old times. This was called a "flash back" and this is what I have been giving you. But I would also like to think about a "flash forward."

What I have already said tells you about some of the great changes we have lived through here around Bolahun and of the hard times we have experienced during those changes. What about the future? Frankly, we are afraid.

Yes, we see many new things, but we miss the old ones and we do not know how to use the new ones. We can now make small money by selling our rice, but there is not enough left for us to eat. We have new jobs: making

roads and ditches, putting up cement houses with zinc roofs, improving compounds, etc. But we do not have the time now to do our farm work properly, or to weave baskets or cloth, or to get and tie thatch. This time of transition is too hard. In some African countries the people are just going back to their old country ways: they drive out the strangers and they go back to tribal wars. But we cannot do that here in Liberia, especially in our Holy Cross Mission.

But we do need help and guidance more than ever and the fathers are here to do that—and we trust them and love them. But they tell us that the money palaver is hard past all these days. In the old days a man would work all day for one shilling; now he gets 25c. But this is not enough for a man and all his family. Many teachers, carpenters and masons could get much better pay if they went to work for the government, but they love the Mission and stay here. The evangelists, who do the main work of the Mission, get only around \$15 per month, many not that. They DO want to preach the Gospel, but they must have either spare time to make rice farm or higher salary. There are so many sick people and sick people here who look only to the Mission and the leper people have no other way. I know these things—medicines, books, building supplies—everything—all cost plenty. But we cannot yet do all these things by ourselves. Sometime, please God, we will have our own doctors and

priests and teachers and we will be able to support them ourselves. But the time is not yet.

So I beg you, my American brothers and sisters in Christ, to listen to the words of an old man. In my time I have seen some terrible and strange things. By God's help we have come through to this time. But, with my people, I fear for the future here. Is this new way of living with all its greed and power, going to spoil it all? I pray God it will not. So please help the Fathers to help us. We have come from the bad old times to something better. But help us to keep what is good and go on to an even better future.

This is my palaver; I stop so far. Palaver reaches you now. ●





MARY ... AND ME

by eric fisher

'HAIL MARY, FULL OF GRACE...'
I continued to read the strange formula, feeling something of the guilty tingle of reading a 'Facts of Life' book and the slight chill of a suspense show on the TV.

How did a seventeen year old kid get into this position? My father in one of his occasional attacks on the human situation had ended as often before with a tirade on high churchmen, to impress upon me and my brothers the supreme example of the idiocy to which human nature can descend. And he mentioned in passing some Anglican nuns who ran a bookshop next to the 'highest church in town.' So what better way to get back at him for not letting me have the car one Saturday night than to go there? I came back out of the convent store, wondering why I had vaguely thought the nun would bite me, with my prize—a book full of high church prayers that would curdle his blood. But now that I had it, the thrill of the whole thing was gone. In fact, I wasn't even mad at him any more. There was nothing to do but to take the bus (and the book) home and wonder how I could have wasted a perfect afternoon.

I say my prayers more or less regularly, and from time to time I brought out this book from its place behind 'An Oxford Book of Verse,' where it was sure to be undisturbed, and used some of the prayers—leaving out the 'Roman bits. But somehow they intruded

themselves. I would skip Hail Mary and Holy Michael and that sort of thing, and wonder why. So one night many months after the visit to the store I said Hail Mary as I already told you. I didn't really believe anybody was listening the first time, nor several times afterwards. Yet something pushed me on, and as I said the words, an image — the image of a young woman looking something like an Arab refugee—came into my mind. From one time to the next I became more certain, until I was sure—she was there, she was listening. You could have knocked me over with a feather.

I knew God was there; He was everywhere, they said. But this was more exciting, something like finding a secret hideout in a woods one knows about when you're a kid. This was just between her and me; she listened to my troubles, she prayed for me. Don't ask me how I knew—I just knew! But what was I supposed to do about it? My rector would have had a fit. My parents too. Anyway I never talked about religious stuff with them. So we shared my secret—Mary and me.

Then one day I found a Rosary on the street. The metal was tarnished and a bead was missing. But there was something mysterious about it—the same something that made me and my friend, when we were ten, try to sell one we found to a Catholic boy for a few dollars. When he offered us a quarter, we wondered why we thought it was worth more. The

same book I had bought a year before from the nuns told you how to use it, what prayers to say where, and what to think about while you were saying them, and all that. So I tried it and frankly I was bored. I couldn't get halfway through it.

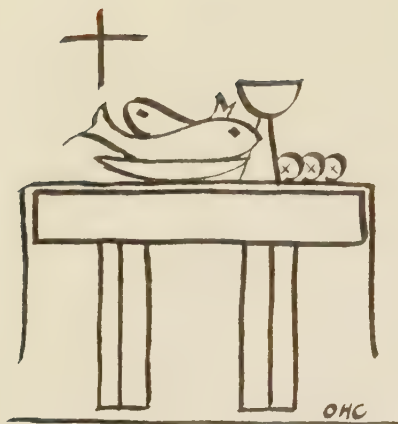
But just as I first started with the Hail Mary's, from time to time I took that Rosary out from under the mattress, where I hid things my mother shouldn't find when she was cleaning—and she was always finding things! After many false starts and few complete run-throughs, the pictures I was trying to imagine came off the canvas, you might say, and began to live. Slowly the Hail Mary's and Lord's Prayers receded into the background, and Jesus began to live. He was really being born, or being whipped, or writhing in agony on the cross, or lifting off the ground and flying into heaven. I had heard about these and about the other things you're supposed to think about when you use the Rosary, but somehow they had never seemed real until now. And I even started to read the Bible, so the pictures would come clearer.

It took a while to get to know Mary, and just when I thought I did, I found out that I didn't know her at all. For instance, I tried to use her at one time to twist God's arm. Somehow it didn't work. Maybe that's because she won't let us concentrate on her, but like a signpost, points us on to her Son, our God. ●

Howard R. Kunkle

THE ASSOCIATED PARISHES

... And Its Roll



You would hardly guess its purpose from the name "Associated Parishes, Incorporated." Possibly this indefinite title is indicative of the organization's desire for relative obscurity. It is indeed a group of parishes associated in a common purpose, through their rectors. The purpose not indicated by the title is the liturgical movement within the Episcopal Church.

It is assumed that readers of this magazine are aware of the widespread liturgical movement in practically all portions of Christendom — Orthodox, Roman, Anglican, Lutheran, Scottish Presbyterian, French Reformed and some other Protestant groups. The Associated Parishes endeavors to assist this steadily growing movement, particularly within the life of the Episcopal Church in the United States.

In 1946 the beginnings were made toward an organization. The small group of men engaged

stated their concern in these words: "We are profoundly disturbed by the gap which exists between our professed Christian ideals and their actual expression in the lives of individuals and of parish communities. We are sensitive to the failure of both clergy and lay people to relate their experience of God's gifts and means of grace to redemptive activity in our everyday, workaday life in the world."

In harmony with the liturgical movement in other communions it was and is felt that this gap can best be filled by a return to the worshipping life and experience of the primitive Church, with necessary modern adaptations. As the Eucharist was the center of worship and of power for living then, so it must be now. To arrive at a deeper appreciation of this means of grace, and to send people out into life as Eucharistic men and women is the goal. For it is believed that "all of Christ-

an life is Eucharistic" — that is, thanksgiving-sacrifice lived in the presence of our Lord.

The men who organized themselves together under the name of "Associated Parishes" wanted only to help each other find answers to these problems of Christian worship and living, personally and within their parishes; and having shared insights, to offer these insights to others through publications and conferences. Study of the origins of Christian worship was accompanied by attention to what other portions of the liturgical revival were doing, and by parochial experimentation.

Two parishes ought to be mentioned as having a special place at the beginning of this effort within the Episcopal Church. They are St. John's Church, Roxbury, Boston, Mass., and Grace Church, Madison, Wis. These have for many years been points of reference, although every parish of which one of the members of the group is pastor is in a sense a lot parish.

The results of these fifteen years of effort have been quiet but pervasive. Seven brochures have been prepared and published. These are not the work of any one person, but of the entire group in conference, with much time and effort. They are designed primarily for adult group study or for adult confirmation preparation, and have had a wide sale and reading. Their titles are, "The Parish Eucharist," "Christian Initiation,

Part I, Holy Baptism," "Christian Initiation, Part II, Confirmation," "Christian Burial," "In Newness of Life," sub-titled "A positive approach to self-examination," "The Christian Meaning of Work," and "Holy Matrimony." These brochures cover the vital events in the life of the Churchman with the purpose of relating this all to the God — man encounter in the Eucharist. The first of these has been reprinted in Australia.

The above have been published by the Associated Parishes, but the Seabury Press has published a guide to the celebration of the Holy Eucharist facing the people, with a free-standing altar, under the title, "Before the Holy Table;" and a series of five booklets under the collective title of "The Holy Week Offices," which include the observance of the Palm Sunday ceremonies, Tenebrae, Good Friday offices, The Way of the Cross, and the ancient Easter Even ceremonies, all in full harmony with the Book of Common Prayer, and in the Anglican spirit of being both catholic and evangelical. These have been edited by the Associated Parishes.

The Oxford University Press has issued two books which have grown out of liturgical conferences inspired by the Associated Parishes. They are "The Liturgical Renewal of the Church," which is the papers delivered at the conference held in Grace Church, Madison, Wis., in 1958. The second is entitled "The Eucharist and Liturgical

Renewal," and is the result of the even larger conference held in St. Paul's Church, San Antonio, Texas, in 1959. At both these widely-attended conferences distinguished speakers were drawn not only from the Episcopal Church, but from the Orthodox and Lutheran communions as well. Other liturgical conferences of smaller scope have been held in various communities with guidance from members of the Associated Parishes.

For several years a quarterly has been published, called "Shares." Through its pages ideas and inspiration are shared with a growing number of readers and parishes.

Other significant, although small, titles have been published, such as "Our Bounden Duty," a rationale of the centrality of the Eucharist in the Church's life; "Fasting Among Churchmen," by Massey H. Shepherd, Jr.; "The Family Service" by the same author; and "The Liturgy and the Christian Faith." This latter consists of lectures delivered by Dr. Shepherd in Hong Kong and Tokyo. Dr. H. Boone Porter has recently added his influence in spreading the liturgical renewal of the Church in overseas areas. It ought to be remarked that since Dr. Shepherd has been a member and leader of the Associated Parishes since its inception, the organization looks upon all his writings, and those of Dr. Porter, with justifiable pride as though

they were its own.

The Associated Parishes is not a party group. The active members consist of both priests and lay people. Some are academic, diocesan or national church work, but the majority are parish priests. The latter represent no one complexion of "churchmanship," have many theological schools as their training ground, serve parishes large and small, city and rural, suburban and inner city. The total membership live in twelve states and one Canadian province. Through the Canadian member, formerly of England and Scotland, a contemporary personal contact is enjoyed with the liturgical revival in the Church within the United Kingdoms. Some of the men are "born Episcopalians," while others have come into the Episcopal Church in mature years from other parts of Christendom.

Two meetings a year are held, of four days duration each time, when problems are discussed, help shared, and new publications prepared and edited. In effect, as now constituted, it is really a self-perpetuating editorial committee.

While no particular ceremonial is obligatory to the members, the Book of Common Prayer must be adhered to loyally. The Eucharist occupies the central position in its total philosophy, and in specific detail the Parish Communion, with Gospel Procession and Offertory Procession play an important part in worship and teaching. Its slogan might be, "Say (or do) what you

mean, and mean what you say (or do)."

The philosophy of its work may be summed up in a statement of the retired Bishop of Kansas, the Rt. Rev. Goodrich R. Fenner, S.T.D.

The one movement within the Church that tends strongest towards making the Church come into selfhood is the Parish Communion. It is a liturgical movement and is therefore a worship movement — the worship of the people of God gathered as the company of the forgiven. It has no theology save the theology of the Church. . . . It centers in the Eucharistic offering and from that everything is derived. The Eucharist is not offered as a convenience for a tiny segment of the parish membership that wants to avoid a truly corporate act of worship and the hearing of a sermon. In the Parish Communion movement the sacrament is not in competition with the Gospel. The worship on

the Lord's Day is the Lord's service which he instituted and commanded. There, His people are gathered about His table to have their part in the act of consecration by offering themselves, their souls and bodies to be a reasonable, holy and living sacrifice, that they may be made one body with Him. They ask Him to accept this, their bounden duty and service, not weighing their merits, but pardoning their offences.

The Bishop of Kansas in an address during the year 1954 said: "We call it a liturgical movement, but when we think it through, we find it is simply a movement back towards the main purpose of our Book of Common Prayer — the purpose of bringing forgiven sinners together as the people of God, that as the redeemed community they may help to bring His redemptive life to all mankind." ●



The Community of

ALL HALLOWS



SUMMER FAIR, ALL HALLOWS' CONVENT



AT MIDNIGHT, on the eve of New Year 1855, a new community was born. Lavinia Cross, Foundress, took the threefold vows in the presence of the Reverend Canon T. T. Carter, the doyen of the religious sisterhoods in the early days of their revival. With her were two others who were received as Novices. From such small beginnings in what is now a farmhouse in an East Anglian village, with the charming name of Shipmeadow, the present Community of All Hallows has arisen.

Humanly speaking, the Community might almost be said to be founded by accident. Mother Lavinia had for the previous year been Superintendent of a Penitentiary (now replaced by the modern moral welfare home) but as the difficulties of staffing were becoming insuperable, the germs of a religious vocation and the foundation of a Sisterhood dedicated to this work were sown. So, when in 1859 the Community outgrew its original home and moved to Ditchingham, the primary work of the Community was well established.

In St. Michael's Home both girls and Sisters met in the upstairs Chapel on Sundays, and in time the regular recitation of the Divine Office was begun. For all Hallows belongs to that type of Religious Life called the 'mixed life,' where contemplation overflows into action. Though records and scanty, the offering of the Mass and the Divine Office has from its earliest days been an integral part of its life.

After some years St. Michael's Home grew too cramped, and the present Convent buildings were erected. They are built in a pleasing red brick common to East Anglia, and in the neo-gothic style so loved a hundred years ago. Into these buildings Mother Lavinia and her Sisters moved in 1877, and there founded a school of needlework, which still continues in attenuated form today, for trained needlewomen are scarce and church needlework demands skill and experience. Instead, the modern girl is happier with a typewriter or a class of children.

The largeness of Mother Lavinia's heart embraced not only the sinner but also the unfortunate, and so she built the present Senior School. In origin it was an orphanage for girls of middle class parents, who received their education and teaching in the Catholic Faith. The School, although it benefitted from generous subscribers, was often hard pressed to make ends meet, so that at the beginning of this century fee-pay-

ing boarders from ordinary homes were accepted.

Now the emphasis has completely altered with changed circumstances, and an independent school for girls run on modern lines is flourishing. The numbers are not large, 80 to 85, because the purpose is in to preserve the family spirit, to teach the full Catholic Faith, and to give the girls that stability which a living faith provides. Every year at the Old Girl's weekend in July, those who return testify to their love of the place. However, to keep up with modern trends, the buildings have been, and still are in the process of being modernised. Sisters and secular staff teach in the School, so that the balance between the religious and secular outlook is kept. Girls who leave are invited to join the Fellowship of All Hallows to retain their link with the Community.

Almost side by side with the Senior School is All Hallows' Junior School. This was first



opened in a gracious Tudor house in the neighbouring village of Hedenham in 1947, but last year moved into an adapted building in the Convent grounds. It has been most attractively designed and decorated, and holds thirty children between the ages of 7 to 11. Many of the children move into the Senior School and so the two work in close harmony. On Sundays both Schools meet in the Convent Chapel, built in memory of Mother Lavinia in 1895.

The Sunday Mass has been considered by the late Father Raynes, C.R. as quite unique in English Convents. The small girls in blue sit down the centre of the Sisters' choir flanked on either side by the nuns. In the apsidal-shaped west end, the red and grey uniform of the girls from St. Michael's House make a splash of colour, and the senior girls sit behind them in blue or navy, while visitors of all ages from the Chaplain's child of three to old ladies of eighty sit at the Sung Mass led by a red-robed choir from the School in the organ loft above. During the solemn season of Holy Week and the Feasts of Easter and All Saints, the girls choir is a great help in the offering of the liturgy in its full musical form. Day by day 'the sound of the minster bell rings o'er hill or dale' (because East Anglia is not so flat as people suppose) and its echoes remind the listeners of its connection with the New World.

For the bell was given by the

past pupils of a school in Yale, British Columbia, where for thirty-six years the Sisterhood worked. The bell is called Gabriel, and as the angel brought the momentous message to Mary, so in less spectacular form, the Sisters brought the faith first to the Indians in Yale, and then to Canadian girls. After the first World War the Sisters had to be withdrawn, but the ringing of the bell is a constant reminder of the call to missionary work.

Now the activities of the Community are confined to England. Poverty, vice and wretchedness in its acutest form were rampant in Norwich in the late nineteenth century, and the Mission House, started in 1884, had much opposition to combat at first. Today poverty is less evident, but vice, insecurity and indifference to religion are equally challenging to the faith and patience of the Sisters. The present Mission House is close to St. Julian's Church, and is not only a centre for parish work but also a place of pilgrimage. Many come to St. Julian's to visit the cell where Mother Julian, the fourteenth century anchoress, received her Revelations of Divine Love which she has so beautifully recorded for posterity. Her message of love and trust is one most needed today, and so the Sisters are sometimes sent on missions with the Mirfield Fathers or the Franciscans to parishes well outside the boundaries of Norfolk and Suffolk.



The care of the sick has always been the privilege of Religious, and the Community has a small cottage hospital where maternity cases and the chronic sick are received. It is too small to undertake major operations, but it contains an operating theatre and very pleasant wards opening onto an attractive garden. Patients are impressed by the lovely Chapel where the Holy Sacrifice is regularly offered and the Sisters say their Office. This Hospital is in the village of Ditchingham.

But necessary as is the care of the body, how much more so is the care of the overstrained mind and soul. Next door to the Convent is Holy Cross Guest House.

Many people of all ages—teenagers seeking a fuller faith, or enquirers about the Religious Life, busy housewives spending a week in Retreat, and many who are overstrained by the pressure of modern speed and noise—find that they can, in Mother Lavinia's words, 'be garrisoned with God's peace', in the quiet and peaceful atmosphere of the Convent grounds, and go forth strengthened to meet the duties and responsibilities of life. Requests for intercessions of all kinds are received, and offered by the Sisters both individually and at the intercession desk before the Blessed Sacrament, so that those in trouble and distress or in need of guidance

may feel that they are all members
one of another in Christ; while
Priests and Religious come to the
small Gate House to refresh them-
selves spiritually and physically.

The full circle returns to the
Mother House where the founda-
tion work is still carried on. No
longer 'penitents,' but motherless,
neglected and sometimes way-
ward girls are sent by the Child-
ren's Officers to be received into
a homely, friendly atmosphere.
Here they learn truer values, re-
ceive affection, and are trained
according to their capacities to
become good wives and mothers.
The wedding of one of them from
St. Michael's House, and later the
Baptism of her daughter during
the Easter Liturgy, shows that,

though disappointments occur, the
work is most rewarding and ful-
fills the zeal for souls which the
Foundress desired of her Sisters.

As each year passes, and the
summer Festival brings its hun-
dreds to share in the Dedication
Festival, and the All Saintside
brings it friends, we pray with that
great company, and you, our fel-
low Christians across the water,
in an antiphon for the Feast of
all Saints: 'May the Saints of God,
all the brethren and companions
of the heavenly citizens, intercede
for us in the highest,' that we and
you may share in the communion
and fellowship of All Hallows,
'Where amidst the blessed legions
Gazes Mary, full of grace,
As the King's dear royal Mother
On her Son's own glorious face.



Francis
Lightbourn



FOLLOWERS

ONE of the best known and best loved of the Church's hymns is that which begins, "The Son of God goes forth to war."

This hymn was written by Reginald Heber, a priest of the Church of England who became Bishop of Calcutta and died in 1826 at the untimely age of 43. There are no less than nine hymns in our present hymnal by Bishop Heber, including "From Greenland's icy mountains" and "Holy, Holy, Holy! Lord God Almighty."

The hymn, "The Son of God goes forth to war" Heber wrote for St. Stephen's Day, December 26th. But St. Stephen is not mentioned in it by name. There is an allusion to him, but unless one knows this, or knows his Bible

very well, he is likely to miss it.

The hymn begins by describing our Lord's going forth to His cross as a conquering hero's going forth to battle. In our Lord's case, of course, it is a battle against the powers of darkness, against Satan and his hosts:

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?"

This first half of the first stanza poses the question which the hymn answers in the remaining stanzas. The question is answered gradually, as the hymn proceeds, until a final, all-inclusive answer is reached in the last stanza. Let us see how this works out.

First of all, in the second half of the first stanza, there is a general answer given as to the kind of individual who follows our Lord in His sacrificial death—an answer that sets forth in general principles "what it takes:"

Who best can drink his cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in his train."

That is the sort of person who follows in our Lord's train.

But to get down to specific cases, who follows in His train? The second stanza goes on to tell us:

"The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky
And called on him to save:
Like him, with pardon on his tongue,

In midst of mortal pain
He prayed for them that did the wrong:

Who follows in his train?"

"The martyr first . . ." This is not just any martyr, but a particular one, the first one of whom we have record—St. Stephen. You can read his story in the sixth and seventh chapters of the Acts of the Apostles: how, as they were stoning him to death, he looked up to heaven "and saw . . . Jesus standing on the right hand of God;" how he cried out, "Lord Jesus, receive my spirit;" and how—like our Lord Himself—he prayed forgiveness for his tormentors,

"Lord, lay not this sin to their charge."

Now we can go back and read the second stanza with renewed understanding. "Who follows in Christ's train?" Well, to give one example, St. Stephen, the first martyr, "whose eagle eye could pierce beyond the grave," etc.

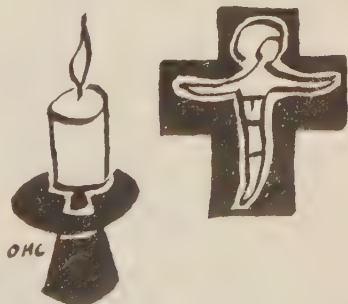
Another example: the Twelve Apostles. In the tradition of the Church they all suffered as martyrs, with the possible exception of St. John. So the hymn goes on to tell about them:

"A glorious band, the chosen few,
On whom the Spirit came:
Twelve valiant saints, their hope
they knew,

And mocked the cross and flame.
They met the tyrant's brandished steel,

The lion's gory mane;
They bowed their necks the death
to feel:

Who follows in their train?"



This is a powerful and vivid description of martyrdom in the pioneer days of the Church, when so many endured death rather than deny their Lord.

But does this reference to the Twelve Apostles exhaust the list of those who follow the Son of God in His path through suffering to glory? By no means; and at this point Bishop Heber's thought evidently turned to that passage from Revelation which is appointed for the Epistle on All Saints' Day—a passage which speaks of "a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues," who "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands," who "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." For this passage evidently lies back of the last stanza of the hymn, in which an all-inclusive answer is given to the question, "Who follows in his train?"

"A noble army, men and boys,

The matron and the maid,
Around the Saviour's throne re-
joice,

In robes of light arrayed.
They climbed the steep ascent of
heaven

Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train."

Amid this "noble army" it is legitimate to see ourselves and

our loved ones, for we surely hope to stand with them at the last. Up to this point the main emphasis of the hymn has been upon the martyrs of the early Church — upon the first martyr, St. Stephen, and upon the Twelve Apostles. This is because the Church started with them. But we must not stop there. The call to suffer martyrdom may come to any Christian in any age. But most of us today have to bear our Christian witness not so much by our deaths as by our lives, by living as Christians in that situation in which we find ourselves — in the office, in the shop, in the home. So we can be thankful that the hymn, which does say a lot about martyrdom, which does remind us that this is always a possibility, throws in another little word that applies more immediately to all of us—the word "toil." It is not only through peril and pain, but through "peril, toil, and pain" that men climb "the steep ascent of heaven." Among the final number of the redeemed will be many whose lives have been devoted to the practical work of the world, who have seen in that work a means of bearing witness to their Lord. Work is good for us; work can bring joy and satisfaction; and work can be the human means through which we serve God and serve man.

"They climbed the steep ascent of
heaven

Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train." ●

THE APOSTOLIC NATURE OF THE CHURCH — II

by paul z. hoornstra

LAST month we reviewed the story of our Lord's Ministry through that occasion on which He entrusted His ministry to certain men called the Apostles. Our Lord Himself had selected them to be especially authorized to carry on His work. These men had been given a special Commission from their Lord. He had bestowed the Holy Spirit upon them. They were to go and proclaim the Gospel message, pronounce pardon and forgiveness, and celebrate the Sacramental Acts of Redemption. Even though the Saviour Himself should be taken away, Redemption was thus to be perpetuated by and through the Apostles who were given their Orders by Jesus Himself.

The Apostles did exercise and continue the Holy Orders given to them. They gathered the Believers together on the Lord's Day, every Sunday. There they led the congregation in worship. Together they offered their prayers of thanksgiving. They read the Holy

Scriptures. They sang their praises to God for all His wondrous works, and especially for the reality of the Messiah who had come. They preached the Gospel; and then, for those who were the Faithful Believers, the Apostles read the prayers of the Altar Sacrament, broke the Consecrated Bread, shared the Common Cup; and thus perpetuated the crucifixion ministry of Christ, and thus perpetuated the resurrection ministry of Christ. And they did this every Sunday and often during the week.

This they did, not because they fully understood its theology, but because their Lord had clearly said, 'Do this.' They understood that their faithful obedience was far more important than their human abilities to understand theology. So they obeyed their Lord. The Apostles accepted their responsibility and exercised their Holy Orders.

Another responsibility was to select someone to take the place



of Judas who had fallen away. Just why they felt so impelled has been a debated subject, but the Eleven indicate that they were led to this action by a sense of responsibility to the new Church and to their Lord Himself. Read the first chapter of Acts again and you will observe this action as it is performed in a spirit of humble obedience and devotion. Regardless of the precise reasons which prompted their action, Matthias was elected. And the important point here is that the Apostles laid their hands upon him, thus making him an Apostle too.

It was the Apostles who went about confirming the newly baptized converts. People are often quite amazed at the great distances the Apostles traveled; and when one studies the Book of Acts with a good atlas nearby, he may be even more amazed at the mountainous and difficult routes which those Apostles successfully traversed. Nonetheless, persistently they made their official visitations, and faithfully they exercised the power and authority given them by their Lord. Thus did the Apostles perpetuate the gifts and benefits of the Ministry of Jesus Christ.

With the growth of the Church, organizational and functional problems arose. The Apostles could not be all things to all men at the same time. So they trained, examined and ordained other men for specific ministries. Those men so ordained were then called

Presbuteroi' (or Elders), and 'Dia-konoi,' titles which we now render simply Priests and Deacons.

In each ordination the Apostles laid their hands upon the men to be set apart, and in that manner conferred upon them the proper authority and power for their several ministries. These forms for ordination were the only forms with which the Apostles were acquainted; and it is therefore not at all surprising to find them using them. It would, on the other hand, be quite surprising to find them using something different. Inheritors as they were of Synagogue practices, the Apostles quite naturally used the laying-on-of-hands for ordaining other men to function in the Church. It is possible, of course, that our Lord Himself had laid hands upon the Apostles in setting them apart for their work; but there is no certain evidence that this was actually done by Jesus. The Apostles practiced it in their concern for perpetuating redemptive graces, keeping alive the actuality of Salvation, making it real to every succeeding generation.

The Apostles' ministry went on for years. Ordaining Priests and Deacons, baptizing some and confirming those who were baptized by other clergy of their generation, the Apostles continued these ministries and gave general oversight to the whole Church. The time would come, of course, when death would deplete the ranks of the Apostles. They would some-

day be taken out of their earthly ministry. But this was not a new problem to the Church. Jesus Himself had faced the same situation; and when He was facing His death, He had selected men and empowered them to perpetuate His Acts of Redemption. Now it would be the Apostles' turn to do the same. Our Lord's authority and power had been conferred upon them, and now they would transmit that same authority to their successors. They would lay hands upon selected persons; to them the Apostles would bequeath the grace, the power and the authority which they had previously received, thus ordaining certain men to be their successors, and thus continuing the Apostolic Ministry.

The newly consecrated Apostles tended to avoid taking that particular title. They chose to reserve that title for those first Apostles who had personally companied with Jesus Himself, had been eyewitnesses to His Resurrection, and had been of the disciple-company from the beginning. (Acts 1:21-22). The restrictions were clearly defined; and with the death of the first Apostles, the number of persons who so qualified became smaller and smaller. St. Paul, as we know, would later take the title Apostle, claiming Divine Authority for doing so. But this exception, with St. Paul's defense of his action, points up the general feeling of the early Church to reserve the title for those who were first ordained to the Apostolic of-

fice. As a consequence the newly consecrated Apostles were called 'Episkopoi,' a Greek term we translate Bishop. Thus it was that the Apostolic Ministry was continued without interruption. And all the essential authority and power of the Apostles has been perpetuated through the Apostolic Bishops right down to our present day.

From the very beginning, then,—as the Prayer Book Ordinal says—there have been Bishops, Priests, and Deacons in the Church. Each of these ministries comes under the Holy Orders which our Lord gave to His Church, i.e., a stature, a standing, a rank with authority as an ambassador; a commission to exercise specific ministries with Christ's personal authority, for the continuance and perpetuation of His Acts of Redemption.

Some Protestants have suggested a contradictory development during the first century. It is true that for a period of time there is no contemporary description of the Church's organizational development. As a matter of fact, during the first three centuries there are various ambiguities which the scholar must admit. But the absence of a clear delineation does not prove the absence of the development.

On the contrary; what we do know about those years immediately following our Lord's Resurrection certainly points toward the threefold Ministry of Bishops, Priests and Deacons. The stream

may be lost from documentary sight for a while; but when it appears again, we find a well-established organization of this threefold Order. We must keep in mind the conscious anticipation by the primitive Church of their Lord's imminent return to reign on earth forevermore, or possibly to take His Church out of this world; this feeling certainly militated against any concern for a continuing organization. But the moment necessity so dictated, the Church did establish itself on a perpetuating basis, and that form was the threefold Order of the Ministry, with specific authority and power conferred upon each of these Orders.

Consider this illustration: if a person should visit a large automobile factory in Detroit, he would watch the assembly line in motion. In the early stages he would see the beginning of what was yet to be; and at the other end he would see the very same product, more perfectly developed. He need not personally observe the tightening of every bolt and nut.

So it is in the Church's development. There is no documentary evidence for a short period; but logic reaches only one supportable conclusion: the first development which we can see points toward the threefold Order; and the next observable point reveals the same threefold Order, more perfectly developed. Of two or more possible explanations for any event, that which accounts for all the facts in the most direct and simple manner is to be accepted as true.

Therefore we conclude that the hidden years continued what we first observed, in order to bring it to the fuller and more perfectly developed pattern of the threefold Order of the Ministry. This is being fair with what evidence we do have, using solid logic to assist us; and this is the considered judgment of the Church.



Only a minority of Christendom thinks otherwise, and that minority first appeared on the scene relatively late and in the midst of much prejudice and reactionism. The republicanism of the Swiss and German reformers challenged this very foundation of the Church, at a time when scholars had much less source material than we have today, and in an atmosphere of general unrest and rebellion.

The whole picture was clear in the mind of our Lord; and it was clear to the first Apostles after they had adjusted their thinking about

Christ's Second Coming. The first century Church understood this pattern well enough, and they accepted the pattern of their Master. The first system was shaped without doubt in their minds, without question, and without error. Both history and logic testify to the Church's conclusions. Therefore there need be no question in our minds today. The Church's organization was simply arranged: Bishops, Priests and Deacons. Each had specified ministries to fulfill in order to continue and perpetuate the Acts of Redemption which our Lord Himself had performed. This is one mark of the Apostolic structure of the Church.

Anything other than this is not what our Lord and His Apostles ordered. What our Lord said and did are too clear for us to meddle with, to question, or to change. This is what He designed, and only this is His personal guarantee to us that His Redemptive Acts are continued and made real to every succeeding generation of sinners. Because our Lord did it this way, the Apostles did it this way. Because our Lord and the Apostles did it this way, the Church continues to do it this way. And the Church continues to do it this way in our own generation. This is the Faith once delivered unto the Saints' (St. Jude 1:3).

All of this is both clear and simple. But this very simplicity of structure is precisely what adult and mature Christians must see. There are too many people who

complicate and confuse the issue. They call themselves Christians, but give no attention to this Apostolic Structure of the Church. They have arranged things to suit their own fancies, ignoring our Lord's way. And because they are basically sincere people, their human methods have gained a human popularity; such men are, therefore, a running challenge to all of us who insist upon following our Lord's own structure. This means that sometimes our own good people begin to wonder why Episcopalians are so insistent upon these matters.

We are insistent upon these things because our Lord and the Apostles were insistent upon these things. A simple structure, to be sure, but it is this structure which our Lord established. Therefore we submit to this structure of Bishops, Priests and Deacons; and therefore we renounce any other structure.

But our Lord did not leave it to the minds of the clergy as to what was to be done for the continual receiving of redemptive grace. These men were ordained and empowered to act as Ambassadors of Christ; but He did not let even them decide on what acts they were to perform. Precise as He was in structuring His Church, He was just as precise in directing the Church to do certain things which would perpetuate His Redemptive Acts. What these things are will be the subject of the subsequent articles. ●



THE CHURCH OF

THERE are no two other Churches more like each other than the Church of England and the Church of Sweden. Both Churches underwent a reformation in the sixteenth century. But both churches claim to be the Catholic Church of their respective countries.

The Church of Sweden has often been called a Lutheran Church. With the same right the Church of England could be called Lutheran. At the important Council of Upsala in 1593 it was decided that the doctrinal ground of the Church of Sweden should be the Holy Scriptures of the Old and New Testament, the three Ecumenical Con-

fessions, the unaltered Augsburg Confession, and the Swedish Church Ordinance of 1572. The Liber Concordia was not included in these documents.

The Augsburg Confession in itself is a good Catholic document. It claims itself to be in full accordance 'with Holy Scripture and with the Christian Catholic Church and even with the Roman Church as far as she is made known by the old authors.' But it is in the Church Ordinance of 1572 that we find the expressions for the Swedish dogmatic conservatism. This document clearly speaks of the Mass as a Sacrifice. It says: 'It is lawful to call the Mass a sacrifice

as Christ's own Sacrifice is at hand in it.' About the historic Episcopate it states that the order of Bishops and Priests is given by the Holy Spirit.

The conservatism which characterizes the Church of Sweden in matters of faith and order finds its expression in the Swedish Mass. Visitors from abroad are struck by the 'highness' of the Swedish Mass, properly celebrated. Swedish Canon Law clearly states that the priest must wear the traditional vestments when celebrating Mass. It is doubtful if there is any other Church which has so many medieval vestments still in use as the Church of Sweden.

After what has been said so far, it may seem impossible to understand why the Church of Sweden should shock the Catholic world by ordaining women for the ministry of the Church. It is not the intention of this article to draw a rosy picture of the Swedish Church, but to make our problems and our very grave difficulties better understood.

Reformation in both England and Sweden was not a purely religious question. It was as much a political question. The princes of the early sixteenth century, who had been brought up in the anti-ecclesiastical and anti-clerical ideas of the late Middle Ages, saw

SWEDEN



Christofer
Klasson



in the Reformation a way to bring about the longed-for subordination of the Church to the state.

The king of the Reformation in Sweden, Gustaf Vasa, had at his coronation refused to swear the oath that he would protect Holy Church, with the motivation that the Church was nothing but the Christian people. His grandson, the great Gustavus II Adolfus, later spoke about 'the Majesty of the Fatherland and the Church of God which rests inside it.' The meaning behind those words is that the king is by Divine Law the supreme head of his people in both secular and spiritual matters. The Church is but one function of the state and has to obey the secular powers.

It was, however, to take several centuries before these ideas could penetrate into the minds of the people. During the first centuries after the Reformation, the Bishops, the priests and the people fought bravely for the freedom of the Church. It is true that the state succeeded in getting considerable power over the Church, but despite that, the Church was regarded by everybody as being something else than just one of the functions of the state. In connection with the constitutional reform of 1863, the Church was guaranteed to have its own legislative corporation, the Kyrkomote (Church Assembly).

But the last part of the nineteenth century brought with it a change in the popular attitude

towards the Church. She was weakened by very strong sectarian movements in the country, and lost to the sects, Independentists, Baptists and Methodists, a considerable proportion of the People. She was further weakened by the growing labor movement, which in Sweden was under strong influence of German utilitarianism and materialism. And she was weakened from within by bad theology.

The twentieth century brought with it a renewal of authoritarian thinking, especially after the second World War. In Sweden these authoritarian tendencies are strengthened by the fact that one party, the Social Democrats, have been in power since 1934. The period since 1945 is thus characterized by an ever increasing pressure from the state upon the Church. There is a quite distinctive pattern in the activities of the state in ecclesiastical matters. By taking away more and more of her legal liberties, the Church shall be brought under a complete dominance of the state, not only in matters of organization but even in matters of faith and order.

The sectarians of the last century used to call the Church 'the State Church.' It is of great significance that the politicians now use that expression, which was meant as a nickname, as an official name for the Church. By the use of this name the impression is given that the Church exists by the grace of the state.

In an attempt to express what the Church is in differentiation from the sects, which call themselves 'free churches,' a Swedish Bishop, Einar Billing, at the beginning of this century coined the phrase 'folkkyrka.' The word cannot be properly translated into English, but its literal meaning is 'the people's Church.' By it the Bishop meant that the Church of Sweden is the Catholic Church of Sweden built up by God for the salvation of the whole Swedish people. It expressed from Bishop Billing's side a religious ideal, but it has given rise to rather bad ecclesiology. The phrase is being used in quite another sense. Much is nowadays spoken in Sweden about 'the people's Church' with the meaning that the people are the decisive element in the Church, the people not taken as meaning the Christian people, the baptized communicants, but the people as an ethnical and political body.

This idea is shared by politicians and part of the hierarchy. It has been said by some ecclesiastics that, if the Church is to survive and fulfill its mission, it must develop in accordance with the social and political development of the people. That the people have the right by majority vote to change the doctrines of the Church is another statement which can be heard nowadays.

The matter of the Swedish priestesses' can be understood only against the background of what has been said here. When

the project of ordaining women was first brought before the Church Assembly, a very great majority voted against it. It is however the Government which has the right to convoke the Church Assembly. It made use of this right and convoked a new Assembly immediately in the following year (normally the Church Assembly meets only every five years). As the result of peculiar ways of electing the members, the Government made sure that the majority at that Assembly (it was held in 1958) was in favor of this deformation of the Orders of the Church of Sweden. A heavy pressure was put on the Bishops and a majority of the episcopate was too weak and too afraid to oppose the state pressure.

Were this all, the picture offered by the Church of Sweden today would indeed be very dark. The combination of state oppression, bad ecclesiology and weak Bishops would be enough to destroy any Church. That is—but for the work of the Holy Spirit. And in all the darkness the faithful of the Church of Sweden have had a new experience of the reality of the Holy Ghost. As in the Church of England there exist different traditions in the Church of Sweden — 'old church,' 'low church,' and 'high church.' All these groups which are orthodox in doctrinal questions, have now become closer to each other as a direct result of the decision about 'priestesses.' They have joined their strength in

an organization called 'Kyrklig samling.' The name can be translated 'Church union.' Its leader is the famous Bishop of Gothenburgh, Bo Giertz.

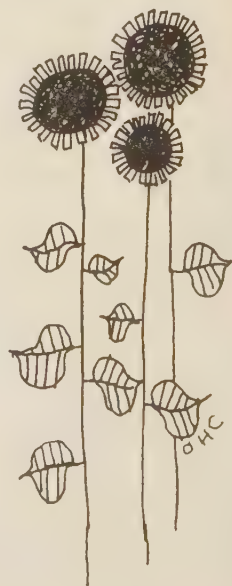
There is however another organization which better corresponds to the American Church Union. It is the decidedly Catholic group, called 'Kyrklig fornyelse' (Church regeneration). The leader of this group, around which are rallied most of the younger clergy and a considerable number of laymen, is Father Gustaf Adolf Danell, Dean of the Cathedral of Vaxjo.

A striking feature of church life in Sweden today is the strong Catholic and ecumenical revival among the younger generation. The spirit of worship and sacramental life is growing stronger with every passing day. People who knew the Church of Sweden in its everyday life some thirty years ago have big difficulties in realizing that it is the same Church. The grave danger for the Church of Sweden is that these young people will grow tired of a liberal and erastian hierarchy, and convert to some other Church where the present conditions are more in accord with true Catholicism.

A sign of the Catholic revival in the Church of Sweden is the renewal of monastic life. The last monastery to be closed in Sweden was the famous Birgittine monastery of Vadstena. Since it was closed at the end of the sixteenth

century, monastic ideals have lain dormant until our days. But in the last ten years there have come into existence three Religious Houses for women; one in Lund, one in Upsala, and one outside the small town of Enkoping. We pray and hope that an Order for men will soon come into existence.

I fear I have not been able to draw an entirely clear picture of the Church of Sweden. I have tried to give an explanation of our strange position between night and day, between hope and despair, between state oppression and spiritual revival. We are hoping for a free Church which, in accordance with its Catholic principles, can proclaim the Kingdom of God to our whole people. We are constantly praying for that, and we ask for your prayers. ●



HARVEST HOME

BY

BROTHER PAUL, O.I.W.

THE EVENING before Thanksgiving after Compline on my way to bed I saw a light in the church. 'Ah,' I thought, 'that is our energetic sacristan arranging Thanksgiving decorations in the church. I hope they won't smell or get messy!'

In the morning under the bright lights the two groups of squashes, grapefruits, oranges, red apples, bananas, and evergreens at the foot of the altar steps were charming, even beautiful. The black polished marble of the steps showed off the soft coloring and rounded shapes to perfection—a suggestion of the carved and painted swags of fruit in which the Italian Renaissance delighted.

The Sung Mass was lovely and edifying—the priest's voice being clear, and the surroundings as perfect as we all could make it. From the beginning I was aware of the phrase 'to give thanks for the fruits of the earth,' which was used frequently, but there was no response in my mind. I was just happy in the simple realization of being an acolyte in this lovely place on this heavenly occasion. Then for the Offertory hymn the

small choir burst forth in the 'Harvest Home,' a marked contrast to plainsong, with its homely tune and tremendous rhythm. I had known it since childhood. My emotions were caught up, so that the division of past and present was swept aside; the simple direct devotion of childhood claimed me. Perhaps there were even tears in my eyes.

But I was immediately reclaimed by the present, hearing a tiny bell-like sound that seemed up among the rafters. It puzzled me. Then I realized that it must be a child's voice soaring above the heavier voices of the choir. It was a little boy only five years old. Its unexpected beauty pierced my natural reserve and stolidness. For the moment heavenly wings touched my soul, brought there by heavenly beauty.

Now my complacency was gone. I was sharply aware of the occasion here in the sanctuary with the priest at the altar about to start the most sacred Canon of the Mass, wherein heavenly Love was reaching out for us to catch us up into Itself. Again the phrase 'the fruits of the earth,' and then I

saw these domestic vegetables as one with me in God. That is, I knew that, as far as life was given them, this they shared with all of us men as part of Creation. By the act of Creation we are all one, yet we men are called by God to share or have a part in the heavenly kingdom, unlike the vegetables. We are all creatures, but men alone are sons of God. Here during the Mass all this was brought home to me again, to realize and take my part. And great joy entered into me.

I looked again at the fruits lying there, now not less beautiful than the costly marble on which they lay. I thanked God from the depth of my heart for the safe gathering-in of the earthly harvest—for the seed-time, the growing-time, and the in-gathering. I knew that we, the congregation, all belonged to this same cycle of

growth, the pattern of life. It is true of the physical, the intellectual, and the spiritual life. The Holy Spirit sows the seed of spiritual development in my soul. I have to care for its growth by the use of the Sacraments of the Church, given to us men for that one purpose—that my soul may produce fruit in due season, for the delight of its heavenly Gardener. I was dazzled by the glory of the grace granted us men.

But I had my part to do, as I heard the age-old phrase from the priests at the altar, 'Lift up your hearts.' 'We lift them up unto the Lord.' I could never, not being granted perfection, take a worthy share in the Mass, but as far as grace was given me, I would do my part as well as I could by loving devotion and care in and out of the sanctuary, wherever I might be. ●

BOOK REVIEWS

THE LIFE OF RAYMOND RAYNES.
By Nicholas Mosley. The Faith Press, London. 288 pp. Price 25 shillings.

We had this book read aloud to us during our Community ten-day retreat. In order to keep the story of Father Raynes going, the reader had to do a bit of omission. The book is a little weighed down with quotation from Father Raynes' fine sermons and letters. It would have made a better story if much of the quotations had been put in an appendix, or even enlarged to a separate volume. Otherwise, it is fine portrait of a great man. We congratulate both the Community and the author. We hope this book receives a wide reading, for it

should be an inspiration to many souls.

—K. T.

THE GREAT DAYS AND SEASONS.
By Lesley Wilder. Seabury Press, 1961. Pp. 150. Price \$3.50.

This book of meditations is the fruit of many years of the giving of retreats and quiet days by the author. He has the knack of treating great themes with simple and telling illustrations and seems to be speaking right to you personally.

Each meditation takes two or three pages and each concludes with an appropriate poem or collect. All the big feasts and Sundays are included, plus each day of Holy Week, but the "ordinary" Sundays of Epiphanytide,

Lent and Trinitytide are omitted. May we hope that Fr. Wilder will bring out meditations for these days also?

This is the kind of book onewants to carry around with him when he is travelling. Could the publishers give us such devotional books in pocket size editions?

PHYSICIST AND CHRISTIAN. By William Gosvenor Pollard. Seabury, 1961. Pp. 178. Price \$4.25.

Of course, the title is an apt description of the author. He is the Executive Director of the Oak Ridge Institute of Nuclear Studies and also a priest of the Church. So he is an authority in two quite differing fields of man's living and endeavor.

But it is not the differences, rather the similarities, which Dr. Pollard stresses. He has made an exciting discovery in his own life and he wants to pass it on to us. As he looked back over his life it came to him that his interest in physics had been born and developed within a corporate group of scientists; he had not become a nuclear physicist all by himself. Likewise, in religion, he had been

reborn and grew in the corporate Body, the Church. Naturally he began to make analogies and comparisons. This explains the subtitle *A Dialogue Between the Communities*.

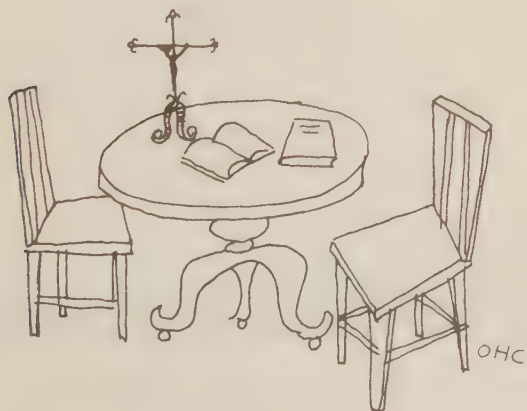
It was an exciting discovery in his own life and Father Pollard tells it in an exciting way. One is almost breathless at times as the main thesis unfolds. But he also takes the opportunity to debunk many popular fallacious ideas about both the natural and theological sciences. A powerful book.

—S. A.

THE BRIDGE BUILDERS. By H. A. L. Rice. The Episcopal Book Club Autumn Selection. Longmans, 1961. Pp. 193. Price \$4.00.

Fr. Hugh Rice, in writing this anthology of the lives of nine great Anglicans, has given us an interesting picture of the development of the Church of England from Cranmer to Gore. The book has two minor drawbacks that might annoy the average American layman, verbosity and an unnecessarily pretentious vocabulary. On the whole, however, the book will be welcomed by those who love the Anglican Church.

—B. C.



COMMUNITY NOTES



FATHER SUPERIOR; FATHER TIEDEMANN, ASSISTANT SUPERIOR;
FATHER ATKINSON, PRIOR OF BOLAHUN; FATHER GUNN, PRIOR OF
SAINT ANDREWS; FATHER PACKARD, PRIOR OF MOUNT CALVARY.

THE Religious Orders were much in evidence at General Convention this year. Not only was there a booth, under the direction of the Benedictines, in which we all cooperated, but for the first time the Religious were in the procession at the opening service. The Bishop of Michigan provided a suite of rooms in which the Religious could have a chapel for their Masses and Offices.

Fr. Superior visited Convention for the opening days. Frs. Atkinson, Terry, Parsell, and Br. Anthony were present throughout. In addition to helping at the Religious Orders' booth, the Order was represented as usual by the booth of the Holy Cross Press.

September brought us the largest class of Postulants received so far. One result of this pleasant occurrence is that every available cell in the main house is occupied. But the guest house is still available for those who wish to come for Retreats or visits.

Fr. Hawkins made his usual visit to the Convents in Toronto in September. Fr. Spencer conducted at St. Martin's House, Bernardsville, N. J., a Retreat organized by St. Paul's Chapel, New York.

Two summer conferences in which we had part occurred too late for the last issue. Br. Francis was on the staff of the Junior and Senior Young People's Conferences of the Diocese of New York, which met on successive weeks at Bard College. Fr. Belway was Chaplain of St. Michael's Young People's Conference in South Boston, sponsored by the New England Clerical Union. At the end of the latter, nineteen boys who are interested in the priesthood asked to meet with the faculty. The boys on their own initiative have organized the Confraternity of the Sons of Christ

the Priest, to keep in touch with each other and to foster their vocations.

On his way out to Santa Barbara, Fr. Belway conducted a Retreat for Priests at Edmonton, Alberta, Canada.

St. Andrew's

St. Andrew's opened with a full school on September 4th. But the varsity football squad, 47 strong, had reported a week earlier for practice. Fr. Martin, the Headmaster, took advantage of this period before school officially opened to give the Prefects an indoctrination course in 'leadership' as they prepared to assume their duties. These seven boys have responsibilities in the dormitories and consequently are in a position to exercise a good deal of influence among the younger boys.

Fr. Baldwin conducted a Retreat for women at the Du Bose Conference Center, Monteagle, Tennessee, toward the end of September.

Fr. Lynn pays a monthly visit to San Mateo and to Berkeley, California, during which he is available for confessions and conferences. Anyone who wishes to see him at either place should write him at Box 1296, Santa Barbara, California, for an appointment.

In September, Fr. Lynn also conducted a School of Prayer at St. Patrick's Church, El Cerrito, California.

Order of St. Helena

Over the Labor Day weekend, eight young women seeking God and His will for them visited the Convent and took part in the annual Conference on Vocation to the Religious Life. They spent Saturday and Sunday living according to a schedule approximating that observed by the Sisters with time for meditation, study, spiritual reading, and work, as well as the



recitation of the divine office and attendance at the Eucharist. Sunday evening, a discussion of the principles of the Religious Life was led by Sister Rachel. The body of the instruction and discussion on the life, however, took place on Monday. Three other young women attended on Labor Day only, and the conference sessions were led by the Father Superior. He was assisted by Father Parsell, O.H.C. Sister Catherine Veronica, C.S.J.B., Sister Mary Susan, S.H.N., and Sister Jane Frances, C.H.S. represented their respective communities.

Sister Mary Michael spent the month of September at the Mother House and was the Sister-in-charge when Sister Josephine and Sister Mary Florence went to the meeting of the Conference on the Religious Life in Racine, Wis. September 15 and 16 and to General Convention in Detroit. September 8 and 9, Sister Clare conducted a retreat for the

G.F.S. of the Diocese of Connecticut at Holiday House in Canaan, Conn. The following weekend, Sister Bridget conducted a conference for the church school teachers of St. Mark's Church, Mt. Kisco, N. Y., at the Bishop Donegan Conference Center in Tuxedo, N. Y.

At the end of the month, Sister Mary Michael left Newburgh to take up her assignment assisting Sister Alice in making the Georgia foundation. A number of friends, including Sister Alice's parents who drove to Georgia from California, have been helping her make the necessary adjustments to turn the house which has been loaned to us, Concord, into a Convent. Each letter from Augusta brings us news of the kindness and generosity of the people of Georgia in helping Sister get settled. In Newburgh we are doing our part by offering our prayers and thus vicariously partaking of the excitement of establishing a new Convent of the Order.



Versailles

The Sisters returning to Versailles after the Long Retreat and Chapter of the Order of St. Helena at Forgeville arrived on schedule on September 1st. They celebrated Labor Day with a Convent Work Holiday. The morning program was for each Sister to wash, wax and polish the cell which she was then occupying, and to move into a new one. In any time left over, work was done in the afternoon, halls and common rooms got their share of attention. Terce, Sext and None had been said one after the other before the Sisters got into work habits; lunch was eaten picnic-style. There was time out for the usual forty-five minute Free Time and Rest period after lunch, and everybody washed up and went to tea at four like ladies. The next day two Louisville associates

arrived for another Work Holiday. They come several times a year to sew and garden for us.

On the 7th Sister Marianne went to the Church of the Good Shepherd in Lexington to talk about the Religious Life and to show slides at the September meeting of the women of the parish.

Our Faculty Conference met from the 8th to 11th. Miss Elisabeth Freeland reported on the three-week Seminar of the Council on Religion in Independent Schools which she attended at Yale in July. She also described for us the Margaret Hall Christian Doctrine curriculum which has been worked out over the years. She explained that it is based on the necessity of covering all aspects of a student's religious development and on our idea of what the girls of different ages need most and best re-



spond to. Father Hosea, of St. John's Church, Versailles, talked to us about the reasons for having parish schools. Our first three grades are meeting this year for the first time in St. John's Parish Hall. The arrangement is experimental for this year and next, but we and the parish hope at the end of that time to make it permanent. We miss our youngest group of children, but the change frees a good-sized room which now serves us as an audio-visual room when one is needed, and at other times as a common room for our day students.

Sister Joan missed most of the Faculty Conference, but when she finally arrived home she was able to give us a firsthand account of the first week at the Georgia house. She drove to Augusta with Sister Alice while we were driving west. While in Georgia she spoke on the Religious Life to a College Student Conference at the Diocesan Camp Reece.



NOVEMBER APPOINTMENTS

November

- 1-3 Fr. Baldwin. Paoli, Pa., Good Samaritan. Mission.
- 2-5 Fr. Parsell. Des Moines, Iowa. College Retreat.
- 2 Fr. Lynn. Santa Paula, Cal., St. Paul. Liberian Address.
- 5-10 Fr. Gunn. Texarkana, Tex., St. Mary. Mission.
- 5-12 Fr. Packard. Seattle, Wash., St. Clement. Mission.
- 5-10 Fr. Baldwin. Alexandria, Va., St. Clement. Mission.
- 6-10 Fr. Spencer. Racine, Wis., DeKoven Foundation. Associated Parishes Conference.
- 9 Sr. Mary Joseph. Jeffersonville, Ind., St. Paul. Address.
- 9 Sr. Clare. New Orleans, La., Grace. Quiet Day.
- 10-12 Fr. Adams. Yardley, Pa., St. Andrew. Retreat.
- 10-12 Br. Francis. Bronx, N. Y., St. Martha. Parish Conference.
- 12-19 Fr. Gunn. Athens, Tex., St. Matthias. Mission.
- 12-17 Fr. Baldwin. Norfolk, Va., Ascension. Mission.
- 12-17 Fr. Spencer. Madison, Wis., Grace. Mission.
- 13-14 Fr. Tiedemann. Racine, Wis., DeKoven Foundation. OMC Conference.
- 20 Fr. Superior and Fr. Tiedemann. New York, N. Y., St. Luke's Chapel. OMC Conference.
- 22-30 Br. Michael. Diocese of Olympia. Young People's Conference.
- 25-29 Fr. Belway. Ventura, Cal., St. Paul. School of Prayer.

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Three Advents

THE MAN sat on the edge of his cot, tormented with anxiety about his fate. The bars across the cell stared back obliviously, cold, hard, and unbearably frozen in his path. Sweat dropped from the man's forehead, plunking drop by drop to the concrete beneath his feet with a curious senseless rhythm, as though a piece of laundry were drying on the line.

Over and over and over again the pictures had tracked their way through the man's mind: the picture of childhood and home, then of his crime and his guilt; and a question mark representing the future which waited for him beyond the straight, ugly, inhuman bars enclosing his tiny cell. In the eternal moments of waiting for life or death to bring an end to the tension, he saw for the first time the true image of what he had become, and the uncertain desire to fulfill what he should have been.

Then came the footsteps, the jangling of keys, the voice of decision, and he knew that within days he would be free again—free to utilize the sudden swelling pain of release, and the wild, bursting joy—free to become what



he suddenly knew he would be able to be.

That is Advent. The prison of selfhood, the bitter realization of sin and need for restitution and reconstruction, ended now with a joy that God will fulfill us after all. Waiting impatiently in the prison we ourselves have made of the world, we joy in the hope and knowledge that release and



restoration, followed by unbelievable greatness, will drive out the former taste of rottenness forever. In such manner did the chosen people enter into the first Christmas season. It was announced to only a few, because unfortunately one of the expectations had died with acceptance of a false norm, a mere earthly standard. People

should have known better than to think that the Lord God of Israel would be content with such false ideas of what is normal and acceptable.

The angels came and announced to a few that the imprisonment of man was nearly ended, and that the Saviour had come to fulfill the preparations of hundreds

and hundreds of years. Heaven had come down to catch earth up to glory. And these few believed, and exercised their joy, and came alive. This was the first breath of completion of the first Advent, and those who were waiting had cause for joy!

Desire, longing, expectant and eager searching: these things were for the people who looked for Messiah. The Old Testament taught His coming, and John Baptist announced His appearance. Advent is most specially the season of expectant joy, of long-awaited fulfillment close at hand; the joy of a prisoner with his freedom in sight.

Isaiah is the best preacher of Advent, though all through the Old Testament there is a visible thread of preparation for God's mighty Act of Love soon to be incarnated. From Psalm 80 comes the beautiful refrain which shows the hope of hearts aching for peace: 'Turn us again, O God of Hosts, and cause Thy Face to shine; and we shall be saved.' But Isaiah smashes home to us descriptions perfectly apt of the One whom the world awaits:

'Therefore the Lord Himself shall give you a sign; behold, a Virgin shall conceive, and bear a Son, and shall His Name IMMANUEL (Is. 7:14). For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be

no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever (9:6-7).

'And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord (11:1-3a). And the key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open (22:22). Say to them that are of a fearful heart, Be strong, fear not: behold your God shall come with vengeance,, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart: and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert (35:4-6).

'They shall not hunger nor thirst: neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of waters shall He guide them (49:10). For He said: Surely they are My people, children who will not lie: so He was their Saviour. In all their afflictions He was afflicted, and the angel of His presence saved

them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old' (63:8-9). Malachi tells us: 'Behold, I will send My Messenger, and He will prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in: behold, He shall come, with the Lord of hosts' (3:1).

Our Lord Himself when He read the Scriptures in the synagogue at Nazareth and told the Jews that He fulfilled the prophecies, quoted Isaiah 61:1-3: 'The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings to the meek; He has sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint to them that mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.' This is He whom John the Baptist, with a cry that shakes men's souls, ushers forth as the One we need so necessary to our living, without whom nothing is strong, nothing is holy.

But the greatest meaning of Advent for Christians today is in the revelation of how we should expectantly and joyfully await

Christ's coming again — this time to end all the world, and to fulfill the love of the Father in judgment. St. Bernard says: 'It befits us, brethren, in this Advent season to think not only of the Coming whereby He came to seek and save the lost, but also no less of that other Coming, whereby He will come and take us to Himself. O that we may meditate unceasingly from one to the other of these Comings, pondering in our hearts how much was achieved by the First, how much is promised to us in the Second! . . . Listen you covetous, ambitious sons of Adam! Earthly riches, gold and silver which are no more than red and white earth, are not true riches, neither are they yours; and you cannot take them with you when you die . . . And the glory that men receive from each other is vain; the true glory is from God alone from the Spirit of Truth who Himself bears witness with our spirit that we are the children of God.'

There is also a Third Advent for our knowing, coming between the First and the Second: the Coming of our Lord in grace to His faithful. He is continually coming to the end of the world. St. Bernard says further:

'But the intermediate Advent is a hidden one, in which only His Chosen see Him, in themselves, and so their souls are saved. In the First He came in flesh and weakness; in the middle one He comes in spirit and in power; in the Final Coming He will come in

(cont'd pg. 517)



On Beyond Fulfillment

THEN the Church surveys the history of the world from the point of view of its commitment in faith to its Lord and Redeemer, a pattern of meaning emerges in that history that the faithful speak of as one of promise and fulfillment, foreshadowing and accomplishment, or some such equivalent. What happens to the Church in the event of redemption causes antecedent history to take on a special significance otherwise unrecognized. Christians perceive, particularly in the Scriptures of the

Old Testament, a preparation and anticipation that for men of faith lead up to the mighty act of God in Christ. There are two principal methods of setting forth this interpretation of sacred history.

The older method, which has its roots in the New Testament writings themselves, is that of tracing a course of exact and startlingly minute correspondence between the old type and the new reality. One looks backward and discerns detailed, quite precise anticipation of the work of God in the Incar-



by John N. Holt

ation in the veiled language of
Old Testament writers. By this
method Genesis 3:15, with its men-
tion of the crushing of the serpent
by the seed of woman, speaks of the
overthrow of sin by the power of
Christ. Melchizedek's use of bread
and wine in Genesis 14:18 points
forward to the Christian Eucha-
rist. Isaiah 7:14 tells centuries be-
fore of the Virgin Birth. (The
trouble that has caused)! Zecha-
riah 9:9 takes on the stature of a
prediction of the details of the tri-
umphal entry into Jerusalem. Ex-

amples can be multiplied almost
interminably, as is well known to
everyone who paid attention in
Sunday School or who has read
very much in patristic writings.
Christian theology and devotion
from the New Testament period
on until relatively recent times
have labored over the Bible to find
such instances of anticipation and
preparation for the coming of
Christ.

This older mode of interpreta-
tion is the outcome of the attitude
toward the Bible that holds that,
since Scripture is inspired, it must
contain many secrets and revela-
tions of secrets, as well as sure
and detailed guidance for interpre-
ting the meaning of all aspects
of the working of God in his
world. Such an attitude is the re-
sult of treating the Bible as a
quasi-oracular transmitter of spe-
cial keys to the deep secrets of
life. We can see how this carries
on into Christian thought the an-
cient Near Eastern idea of wis-
dom as a collection of individual
wise sayings, pithily expressing
the answers to the great questions
that tax the understanding. The
Jews of antiquity thought that
way, just as their neighbors in
Egypt and Mesopotamia did, and
they fortified and intensified this
form of thinking with their own
peculiar reverence for the Law of
God's complete and authoritative
teaching, with something import-
ant in every word and phrase,
no matter how minutely restricted
its area of literal meaning.

Such use of the Scriptures has
undergirded centuries of Chris-

tian prayer and thought and even persists into our own day, wherever there remain those disposed by temperament and habits of mind to work this way. Since the emergence in the nineteenth century and subsequent development of modern Biblical study, however, another way of reading Scriptural promise and fulfillment has come into being. This later method has been worked through with the same diligence and devotion as the older one, even if not for so long a time. If it lacks the concern for small detail of the older method and gives little attention to some details important in the older approach, it nevertheless has virtues of its own that commend it to our attention, and all the more so since it speaks more directly to and in consonance with our ways of thinking in this time. The Biblical study of our day teaches us to read the Bible in greater, longer units than our forefathers did. We are accustomed to dealing with whole, unified episodes, long and special collections of stories on a similar theme, entire bodies of law, series of narratives, liturgical units, and all the other types of material that Biblical literature exhibits. Scripture is no less sacred for being read this way. It is simply that we are concerned with understanding the great concepts, the constant themes, the pervading ideas of Scripture, and not so much the passages isolated from context and the snippets of verses. We take comfort that this way of understanding sacred tradition is

actually present in some of the most theologically mature sections of the Bible itself; for instance, in the Second Isaiah, with his proclamation of a new exodus for the restored Israel and in the Epistle to the Hebrews, with its treatment of the perfection of priesthood and sacrifice in Christ.

When we go at it this way, the Old Testament leads us to Christ just the same, but we become aware of the preparation and fulfillment in a broader, more sweeping perspective. Primarily, we learn how it is that the Old Testament displays a pulse of rising on-going purpose, moving on to something beyond itself. It appears driven on irreversibly to an ever higher, more explicit, more adequate revelation of God. Priests, patriarchs, and prophets of old all showed this or that of God and his work, but there is still something lacking when the Old Testament has said all it can. The Old Testament exhibits a driving sense of destiny toward a mode of revelation of God clearer and better than any it has known. Once we take the Bible as a whole we find that what the men of the Old Testament yearned for but never dreamed of as possible and could never articulate was that God himself should come and live the life of a man among men, and thereby perform the ultimate act of the divine self-disclosure: be a person like us. Even the idea in later Old Testament books of a messenger from heaven could not approximate this very closely. By

God's own initiative and in the personal terms of human existence God makes himself known to his children. Something farther along than what had already been known in the Old Testament was expected, and this is what it turned out to be.

In view of the preceding something more appears: the expectation in the Old Testament was for a salvation beyond that already known in Israel's exodus from Egypt and yet somehow comparable to it. Israel had experienced real redemption at the hands of the God who brought them into being; they had the sense of having been called into life as a people peculiarly dedicated to him for purposes he knew best himself and bound to him by the covenant of love and righteousness that God himself had set up with them. Yet the Book of Israel expects something more by way of salvation than anything it records. The Old Testament as a whole points, in the language of the Baptist, to "one greater than I." The salvation of God must come through Israel but operate beyond Israel and involve all mankind. How it could come about, the men of the Old Testament could never comprehend, yet their expectation was firm in looking forward for a new act of redemption that would initiate a new covenant. This new covenant would bind to the service of God a dedicated people transcending all known boundaries, even those of the chosen, favorite people of God. Still it would come within

the historical context of Israel, and the paradox of such an anticipation is unresolvable until it becomes a fact in Jesus of Nazareth.

Further than all this, the Old Testament anticipation looks for one to come who will proclaim the total lordship of God in a human life of total obedience and dedication. The working of God is seen with greater intensity, as the Scriptural record proceeds, to refuse to be bound to strictly religious concerns and activities. The God of the Bible will not be confined to his sanctuary but reaches out with stubborn persistence to embrace the whole of life. Consequently, the Old Testament looks forward to some climactic event in which God will for all time and in unqualified manner assert his mastery over everyone and everything in his creation, every point and area within life and even on beyond death. The expectation is that God's ultimate act will be one that takes hold not just of religious matters like law, sin, righteousness, and grace but of the whole of man's life within himself and in his society. The great deed of God that is expected is the accomplishment of total righteousness at every last point of human life, no matter what the earthly counting of the cost of that may be. The Second Isaiah's proclamation of the clearance of the sin of all mankind by the death of the servant, righteous even to the point of death, summoned old Israel to look in this direction, but it remained for the Christian Church to declare to the world

that in the death of Jesus Christ was achieved what the old prophet had spoken of long before, and much more beyond it.

It is in this recognition of the superiority of the fulfillment over the expectation that the later method of reading the Scriptures performs its greatest theological and devotional service to us. It is all very well to declare, as in the older procedure, that God had indeed fulfilled his promise, true to his word down to the last detail. But Christians have much more than that to say to the world, and it is the something more that makes our proclamation truly Good News. God has done more than just fulfill; he has gone on beyond fulfillment to put his righteousness and love into action in his world in a way greater and better and more effective than could ever have been expected. He goes on beyond fulfillment to do a unique act in the Incarnation that cannot be understood just in the expected categories but must finally be apprehended only in its own terms.

We have in Christ something better than just another Moses, just a greater priest: we have the Son of God himself. The new covenant is no mere replacement of

the old, though it is like it. When the expected deliverer comes, he stands before us as lord of both old and new Israel, lord of Israel and of the Gentiles alike. Jesus Christ is not just a hero or a pathetic, tragic witness to the righteousness of God, but the Lamb of God who takes away the sins of the world.

Even that first coming, to which the Old Testament looks forward with insufficient comprehension but dogged anticipation, is not the end of it all. In the first coming lies the promise of something greater still toward which we now look forward in the days of our preparation: the second coming, when he shall come again, with glory as unmistakable lord of all, to judge both the quick and the dead. The working of God in his world is to achieve the fulfillment of his promise and then to work on even beyond the promised fulfillment to a glory that is not yet revealed and, in truth, will always be unexpected. ●

Helpful further reading on this subject can be found in R. C. Dentan, **The Design of the Scriptures**. New York: McGraw-Hill, 1961; and, on a higher level of technical difficulty, C. H. Dodd, **According to the Scriptures: the Sub-structure of New Testament Theology**. London: Nisbet, 1952; and H. H. Rowley, **The Unity of the Bible**. London: Carey Kingsgate, 1953.



HE WHO COMES

The I AM Passages Recorded in St. John

By Sydenham B. Lindsay

- I** THAT speak unto you, am He. — John 4:26.
He tells the woman of Samaria that He is the promised Messiah.
I am the Bread of Life. — John 6:35.
If we do not feed on Him, we starve ourselves.
I am the Light of the world. — John 8:12.
We should not only receive, but also reflect His light.
I am not alone, but I and the Father, who sent Me. — John 8:16.
His human will was always in accord with the Divine Will, even in Gethsemane.
I am One that bear witness of Myself, and the Father beareth witness of Me. — John 8:18.
In Deuteronomy 19:15 the Mosaic law taught that a matter should be settled when two witnesses agree :therefore the scribes should accept the agreed testimony of our Heavenly Father and His Divine Son.
Ye are from beneath, I am from above. — John 8:23.
He teaches the smug Pharisees the vast difference between the material and the spiritual.
Ye are of this world, I am not of this world. — John 8:23.
We, like Him, live in the world, but must not be conformed to it. Cf. Romans 12:2.
When ye have lifted up the Son of Man, then shall ye know that I am He. — John 8:28.
Lifted up on the Cross, He is the Magnet who will draw all men unto Him.
Before Abram was, I am. — John 8:58.
He identifies Himself with the One God, revealed to the Israelities through Moses. Cf. Exodus 3:14.
For judgment I am come. — John 9:39.
He assures the blind man, whom He had cured, who was cast out by the Pharisees, that He alone judges impartially.

I am the Door. — John 10:9.

Through the sacrament of Baptism He admits us into His family, the Church, when we are born of water and of the Spirit; through Him we approach our heavenly Father, and so over and over again we close our prayers with the phrase: 'through Jesus Christ our Lord.' He is the door of approach to everything in life: whatever we cannot approach through Him, we should avoid altogether.

I am come that they might have life. — John 10:10.

Unlike thieves and robbers, He gives the more abundant life.

I am the Good Shepherd. — John 10:11.

He feeds, tends, guides His sheep, and guarantees that all folds will be united in one flock.

I am the Resurrection and the life. — John 11:25.

If we believe in Him, we shall never really die: the falling asleep of the body means the transfer of soul and spirit to a higher, better life. He consoles Martha mourning over her brother Lazarus.

Where I am, there ye may be also. — John 14:3

He promises His friends the fulness of joy in His presence.

I am the Way, the Truth, and the Life. — John 14:6.

The Way to follow, the Truth to believe, the Life to live. He cheers Thomas the Doubter.

Believe Me, that I am in the Father, and the Father in Me — John 14:11.

He teaches Philip of Bethsaida that the Persons of the Divine Trinity are united.

At that day ye shall know that I am in My Father, and ye in Me, and I in you. — John 14:20.

The time is coming when there will be a perfect union in heart and mind of His human brethren and our Heavenly Father.

I am the Vine, ye are the branches. — John 15:5.

We need to be refreshed by His Precious Blood, and keep united with Him, or we shall wither.

I am come into the world; again, I leave the world, and go to the Father. — John 16:28.

He came to reveal the Father's love for His disciples, because they love and believe in Him.

I am not alone, because the Father is with Me. — John 16:32.

He and His Father were never really separated, even in His darkest hour, when He cried: 'My God, why hast Thou forsaken Me?'

As Thou, Father, art in Me, and I am in Thee, that they also may be one in Us. — John 17:21.

On Maundy Thursday evening He prayed that all believers to the end of the world would be united with the adorable Trinity in the fulness of truth and the perfection of love.

I am He. — John 18:5.

His calm courage in admitting that He is the wanted Nazarene causes a near panic among the men sent to arrest Him

have told you that I am He. — John 18:8.

He challenges Judias Iscariot and his gang to seize Him, and not molest His followers.

Thou sayest, that I am a King. — John 18:37.

He encourages Pontius Pilate to play the game.

I am He that liveth and was dead, and, behold, I am alive for evermore. — Revelation 1:18

He could not have risen from the dead unless He had died first

I am He which searcheth the hearts and minds. — Revelation 2:23

He knows our best and our worst, but His love for us never changes.

I am Alpha and Omega, the First and the Last. — Revelation 22:13.

He has lived from all eternity in the past, and will live to all eternity in the future. He is the Supreme Reality of the universe

I am the Root and the Offspring of David. — Revelation 22:16.

From Him as God David and his family grew, but from David He as man is descended.

I am the bright and morning Star. — Revelation 22:16 .

Just as the light of dawn shines more and more unto the perfect day, so the light of Christ will penetrate into the darkest corners of the earth.



To Your

Tabernacles,

IN THE history of the Religious Life through the ages, the contemplative life came first. It was formalized by St. Benedict in the sixth century. The ideal of the contemplative life was to put prayer first. Nothing was to be preferred to the 'Opus Dei,' the 'Work of God.' One entered a monastery or a convent because one was drawn to living a corporate life of adoration, prayer, and intercession. Out of this prayer life would grow a work which would satisfy one's creative urges. But one was not interested in the work primarily, but in the family life of prayer and praise.

For many centuries this offering of prayer and adoration rose from many monasteries and convents. Monks and nuns found their deepest desires fulfilled in corporate prayer. When invasions struck, while battles raged, while civilization swayed, these dedicated people went on praying. They were not lacking in good works. Men looked to the great Abbeys for the education of their children, for centers of art and learning, for the care of the sick and suffering, for initiating the work of missions. But their main work was

the offering of Holy Mass and the corporate recitation of the Day and Night Hours of Prayer, together with intercession for the needs of the world and the offering of personal and private prayer. People were accustomed to this background of ordered and continuous prayer.

With the coming of St. Francis and St. Dominic in the thirteenth century, a new form of Religious Life arose, called the 'mixed life.' It placed equal emphasis on prayer and good works. Later on again came the active Orders of the Church, hospital sisters, sisters devoted to various works of mercy and charity.

In the revival of the Religious Life in the Anglican Communion the historical development was reversed. Foundations were tolerated because of their good works. The Order of the Holy Cross began with a very active ministry on the East Side of New York City. It was in the second period of our life, at Westminster, Maryland, that our Order took its present shape with more emphasis on the prayer life. Over the years many Religious Orders both in England and America were led gradually

O Israel!

Karl Tiedemann, O.H.C.

to emphasize the contemplative side of their life. In England the circle has been completed, and there are now a number of firmly established contemplative Orders.

But we in the Episcopal Church have yet to learn the value of the contemplative life. Our present culture presses activity, by which is meant the activity of good works. Everyone and every organization is drawn into this activity, not the least of whom are the Churches. Modern religion has become very much of a machine. The Church has welcomed the Religious Orders as being organizations for caring for hospitals, schools, orphanages, and general parish work. The Church has been willing to accept their oddities. The Religious have not minded this misunderstanding of their lives; they smiled and went on.

But the idea of the contemplative life receives a different reception! And the best defense of the contemplative life is that it is probably the most needed and useful activity in the Church today! Because others have so little time to pray, there is need for some to pray more, to achieve a true balance between the prayer life and



the active life. Today the Church needs the contemplative life as never before.

The very fact that the Church shows small signs of wanting the contemplative life is an indication of its need for it. Surely we cannot have too much prayer! And I do not mean what the modern man might call useful prayer, that is, for material things. We need that kind of prayer which is the merg-



ing of our wills in the will of God, through which is affected a release of spiritual power into the world. Our present need is not larger and better equipped parish houses or more commissions to investigate and report. What the Church needs is more prayer. The very works of the Church need the contemplative life back of them. Contemplative houses will be the powerhouses to release spiritual energy for the activities

of the Church. In the Body of Christ there are many members, but all do not have the same office and work.

What is the contemplative life and how does it differ from the life of the 'mixed' and 'active' Orders of the Church? In the first place, we must distinguish between the contemplative and the enclosed life. The contemplative life is one whose main interest and activity is that of prayer. But the contemplative is not necessarily bound never to leave the monastery or convent. He may go out to do a work of preaching, for one example.

The enclosed life is made up of contemplatives who do not leave home except for exceptional reasons. All their activities, outside those of prayer, are such as can be done on their own property, such as making of altar breads (of which there is a great need today) vestments, art work, and the care of a limited number of guests and retreatants. The prayer life of the enclosed Sister is more than that of the Sister of a 'mixed' community. In addition to the Day Hours there is the Night Office, more intercession, more mental prayer, more silence.

The life of the enclosed Sister is hard. The increase of prayer brings with it an increase of the difficulties of prayer, not the least of which is the increase of aridity and apparent fruitlessness. There is no release of energy through good works in the world. But no monk or nun ever entered the Religious Life because it was easy!

Who are called to the enclosed life? Often it is the totally unexpected. It is a striking characteristic of the contemplative vocation that it is given to the most unlikely people. The only explanation is that God has called them. They responded and they find in the life which spends most of the time before the Tabernacle and is never very far from it, the fulfillment of all their deepest spiritual desires. In the life of prayer is found the way to self-sacrifice. The Sister kneeling before the Tabernacle is a symbol that she and every member of her community is a never-ending sacrifice offered in union with the Sacrifice of our Lord. Our Lord's Sacrifice is a perpetual offering and it is into the sacrificed life of our Lord that the Sister before the Tabernacle enters. In that Real Presence are offered not only prayers, but lives. For sacrifice is the highest form of life.

Is it not true that the Church needs the enclosed life as never before? Should we not question ourselves whether we really believe in prayer? How much do we believe in prayer and intercession? How much do we believe in sacrifice? Are the words 'greater love hath no man than this that he lay down his life for his friends' never to be exemplified?

I am quite certain that the most useful work that could be done in the Episcopal Church today would be the revival of the enclosed life. The trouble is that it is a work that cannot be done by anyone who merely sees that it ought to

be done, like starting a new guild! The enclosed life will come only when our Lord calls souls to begin it. So I ask that anyone who is interested in the enclosed life for women will please write me at Holy Cross, West Park, N. Y. Perhaps I can meet with those who may have a call.

If three or more (preferably more!) decide they would like to try their vocation, the next step would be to live together under a simple rule, to determine (a) whether they can live together (the basic essential of any form of the Religious Life) and (b) just what is their common mind concerning their ideal.

If these souls can demonstrate that they can live together, the next step would be to enter the Novitiate of an old and firmly established community, where they would be trained in the fundamentals of the Religious State. Six months before the termination of their Novitiate in the older community, they would be allowed to try out their proposed new rule. If this step is successful, then and then only, will there be a new foundation in the Episcopal Church of an enclosed Order.

Secondly, if there are souls who would like to give alms for the furtherance of this venture (and it will be costly) will they also communicate with me, please? And to all readers of this article may I say, 'Please pray about this matter, so important to the Episcopal Church today and for the centuries to come.'

To your Tabernacles, O Israel! ●

A Moment of Revelation

Betty H. Dutton



THE Body of our Lord Jesus Christ which was given for you . . . Take and eat . . . feed on him in your heart by faith with thanksgiving." I glanced at the small white wafer which lay in the palm of my hand, and the meaning of "feed on Him in thy heart by faith" became real, personal, immediate, addressed to me in answer to the moment's need. So many times I had heard the words, said to me and to those on either side when I was at the altar rail during the countless times that I had knelt to receive the Sacrament, and yet today, there was a meaning not understood before, and only faintly anticipated.

Here in the little Canterbury

Chapel I had come every Tuesday for almost the whole past school year. The college worker had told me that as a member of the staff of Stanford University I could have the privilege of joining the students at the noon Mass. We met at the Post Office for a ride to the Canterbury House, a few blocks off campus. There were usually about a dozen of us, though sometimes only seven or eight. Arriving at the college center, we greeted Father Duddington and went directly into the small Chapel.

For me the past year had been complicated with problems and decisions, had been a time of worry—a time of mustering up

courage to do many things that should have been done long before my five girls had reached stages from twelve to twenty-one. To obtain a job and what to do to keep it were completely new experiences for me, and I lost one in the process of finding out.

The financial problems had been acute, and over and beyond was the strain of keeping up with the house work and continuing to be a thoughtful mother and wife while working forty hours a week. All this seemed as if it would never change or be less difficult. But through this year of change, underneath the ordinary daily life which was for me an extraordinary life, was the life of prayer as prescribed by the Third Order of St. Francis, in which I had recently become a tertiary. This involved a Rule of Life to be followed at all times; prayer for the Franciscans, regular reading of the psalms, daily Bible readings, and above all, attendance at Mass and monthly confession.

What a boon the Rule was, even though some of the duties were done in a hurry, on coffee breaks, sleepily at night, yet done somehow. During this year of a new kind of life for me there had seldom been any sense of blessing, or of the Presence of Christ, rather more a feeling of being cut off, of living in the dark. Though, withal, there was a realization of the necessity of prayer under any condition and a knowledge too, that it was I who was off the track and that I would have to allow prayer and self-discipline to bring

me back to a right relationship again, in due time. In God's time. Unaware, in this trough of unfulfillment and despair, a new depth of understanding had been born, resulting in a deeper sympathy with others' feeling of fear and confusion in a difficult world. Recently, there had come a murmuring, as from a spring, welling up from within, the phrase "joy cometh in the morning" repeated itself spontaneously at odd and unlikely moments, expressing a start of a new beginning.

Today, when the water passed between my lips it seemed that the "morning" had come. To feed on the knowledge of Christ Risen for me would be my inspiration and in my inmost heart I would allow the Holy Spirit to give me strength and solace and grace to go to the task that would be mine. And I resolved that each day I would rely on the faith that was a most precious gift to me. At the altar at this moment came a joy that reached farther into my soul than ever before, a truly heaven sent joy. Such a strong, good infusion of courage was given me then that I knew it was to be a memorable occasion in my life of the spirit.

Our fifteen - minute stand - up lunch in the patio porch of the Canterbury House was gay, as always. It was not especially unusual to hear one of the more devout students say that she needed the Tuesday service, that it was too important in her life to miss. And to hear another echo that she had been unable to come for a

Quarter because of a noon class and had realized then how much it meant to her. One of the boys, a graduate student in Classics, had brought a birthday surprise of strawberries. Everyone happily added a small bowl of lovely fresh strawberries to their rush meal, complimenting him on their flavor and wishing him many "happy returns" between mouthfuls. George, an English statistics student and a choir enthusiast, called to all as we were making a fast exodus to be back on campus for one fifteen classes, "Don't forget practice here tomorrow for **Twentieth Century Hymn Tunes** at four o'clock!" Munching cookies made and given by a Palo Alto churchwoman as we dashed to the cars and arguing amiably about the Jazz Mass the students had sung a few weeks ago, whether it expressed worship and in what way, the ride back was a continuation of the fellowship of the Mass and luncheon.

I came back to my secretary's desk imbued with a gracious sense of the Presence of our Lord, guiding, guarding and giving of His joy and light. It seemed to me that the world would never be quite the same, that the lifting up put me on a new plane from which I would deal with my problems in a new way, with an enlightenment that was a part of the Giveness of the Holy Spirit. And I remembered, too, so thankfully, that this grace to live triumphantly was not bestowed just this once, but that it was mine to have each time I knelt at the altar rail. ●



by
Albert V. Opdenbrow

WILL YOU be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" This question is asked of every Deacon at his ordination to the priesthood, and he answers: "I will endeavor so to do, the Lord being my helper."

This is perhaps the most difficult to keep of all the vows made by a Priest, and, tragically, seems to be the one soonest forgotten. Good intentions are not enough—indeed, we are told that they are excellent paving stones for a certain highway we all want to avoid. We need something more definite—something with "teeth in it." We need, in short, a Rule which can serve as an instrument for our service of God as priests, especially in the area of our fulfillment of this vow.

Thanks be to God, more and

Will You Be DILIGENT?

More clergy of the Episcopal Church are beginning to find the foundation of such a Rule in the ancient obligation of those in Holy Orders to recite daily the Office of the Church. This is not just accidental, but bears a real relationship to the words of one's vow. The recitation of the Office is certainly a "laying aside of the world and the flesh" at least twice a day. It is diligence "in Prayers, and in reading the Holy Scriptures" **par excellence**. (Indeed, Fr. Harold Ellis, C.R., makes a strong case for the use of the word "Prayers" instead of the word "prayer" as being intended to specify the Office).

Many clergy who do consider themselves bound to read daily Morning and Evening Prayer find, however, that this practice is "tedious" or "dull" or "mechanical." Getting aside, for the moment, the fact that **all** prayer is at times

tedious and dull and mechanical, and can be a more worthy offering at precisely those times, we can consider the possibility of "enlivening" the recitation of the Office. A method of praying the Office is here suggested which has proven itself in the experience of this priest and which he offers to his brothers with the prayer that it might commend itself to them in whole, in part, or as a basis for adaptation.

First. Say the Office. It is no accident that this phrase is as common, if not more common, than "Read the Office." The Office is the "sacrifice of the lips," and is something written down only in a secondary sense. It is amazing how the Office comes alive when it is said aloud. This is especially true of Psalms and Canticles, which, like all poetry, depend on embodiment in the human voice really to live. Of almost equal

value is the use of at least some of one's customary ceremonial acts. The involvement of the body in one's offering is not only psychologically, but theologically, sound.

Second. Root your "private prayers" in the Office—especially mental prayer. This practice liberates prayer from the tyranny of individual whim and predilection into the freedom of the **whole** Faith. It nourishes the soul on its natural food: the Holy Scriptures, as set forth in order by the Lectionary. It furnishes a truly satisfactory medium for intercession and thanksgiving.

To accomplish these goals, the following plan is commended:

I. MORNING PRAYER

A. Intercession. Begin with quiet recollection. Say a prayer dedicating the Office to God with intention for all in your intercession list for the day. This form of intercession has the advantage of simply presenting souls before God without lengthy words, and, as it were, drawing them into the Church's offering of itself in prayer and praise.

B. The Office. It is usually better to use the shortest form, plus the Prayer for all Conditions of Men.

C. Mental Prayer. Use your customary form or method; but base your meditation on the Psalm or Lesson from the Office. This is not only of great value in mental prayer, but reflects back into the Office and, year by year, makes the Psalms and Lessons rich with associations. A simple scheme,

based on a seven-year cycle, is:

1st Year's Meditations: Psalms of Morning Prayer.

2nd Year's Meditations: 1st Lesson of Morning Prayer.

3rd Year's Meditations: 2nd Lesson of Morning Prayer.

4th Year's Meditations: Psalms of Evening Prayer.

5th Year's Meditations: 1st Lesson of Evening Prayer.

6th Year's Meditations: 2nd Lesson of Evening Prayer.

7th Year's Meditations: "Sabbath"—meditations **ad lib.**, on Collects, Creed, etc.

II. EVENING PRAYER.

A. Thanksgiving. After self-examination, dedicate the Office for the day's thanksgivings, as with intercessions at Morning Prayer.

B. The Office. Say the Office as at Morning Prayer, but with the General Confession, and using the General Thanksgiving instead of the Prayer for All Conditions.

C. Study. Set aside a definite time each day for sacred studies. Possibly the best time is in conjunction with the Morning or Evening Office.

Some such method of prayer for the parish Priest will not only enable him truly to fulfill the vow he made at his ordination, but—even more important—can function as a means of integrating his life of prayer into the prayer of Christ Himself in His Church, of nourishing his intellect with the Truth, of saturating his soul with the Holy Scriptures, and of keeping him in communion with the living God, to whom be glory in the Church into the ages of ages. ●

THE APOSTOLIC NATURE OF THE CHURCH --- III

by paul z. hoornstra

IN THIS series of articles we have already seen that our Lord selected certain men to be His Apostles. He gave them great power and authority. All was structured in such a way that the Redemptive Acts of our Lord could be continued and perpetuated across all time, for all people.

We have also noticed that the Apostles did continue their Master's pattern when they ordained their own successors called Bishops. The Apostles and the Bishops similarly provided for a continuing ministry by ordaining some to be Priests and some to be Deacons. Thus the Apostolic Nature of the Church was continued. And to such extent as it has been faithfully continued, to that extent our Lord's own Redemptive Acts have been perpetuated and made real to Believers.

Perhaps you have observed my use of the words 'perpetuate' and 'continue' in these articles: and that I have been using them in reference to what I have consist-

ently called 'our Lord's Redemptive Acts.' This has been deliberate, because I am trying to make certain things very clear. The essential point is this: the things which our Lord did for our Redemption, these are the things which His Church continues to do.

This is quite different from trying to evolve a code of ethics; it is radically different from trying to live according to the Golden Rule. Any good neighbor, even though he be an atheist, will have some code of ethics; and most agnostics profess to live according to something like the Golden Rule. But the essence of Redemption is not to be found in a code of ethics; nor is the essence of Redemption related at all to the Golden Rule. Liberal Protestantism would disagree with this; and this is just the reason we need to get back to the essence of Redemption.

Redemption rests solely upon certain things which Jesus did; and Redemption is effective in any generation to whatever extent the



Church continues to do those same things. In a real sense, therefore, Cyprian was correct when he said, 'Outside the Church there is no salvation.' The essence of Redemption is found in certain actions not in certain ideas. Jesus Himself declared that if any man will do my will, then he will know about the right ideas (St. John 7:17).

This contract — certain things done as opposed to a fine ethic—is precisely what I am emphasizing. Our Redemption comes by what was done by Christ, and by what is being done in and through Christ's Church. Therefore the question is a twofold one: 1) what did our Lord do for our Redemption, and 2) are these things being perpetrated in His Church?

In answer to the first question we recognize that our Lord's Death and Resurrection are His essential Redemptive Acts. He did other things, to be sure. For instance He taught high moral precepts. And His Nativity is one of the great acts of God. But the moment we summarize our Lord's Redemptive Acts, we find the essential factors in the Death and Resurrection of Jesus of Nazareth.

He gave His life on the Cross; and He offers that in atonement for man's sin. Because of the Cross man knows that our Lord has redeemed him from sin. And His Resurrection is our assurance that the Father accepted the offering Jesus made of Himself. So to the first question, what did Jesus do for our redemption? We must answer that His Death and Resurrection are the principal things which

were done to make atonement for our sin.

So we are ready now for the second question. Are these things being done, being perpetuated, in the Church? In other words, does the Church continue to perform Acts of Death and Acts of Resurrection? Are Death and Resurrection being perpetuated in and through our Lord's Church?

Yes. Every Baptism is a death to sin and self, and is a pledge of willingness to die physically if need be for our Lord and for His ministry of Redemption. The real meaning of such a pledge has been demonstrated thousands of times by the martyrs of every cen-



tury since the Apostles themselves died for their Faith. It is at this point that we begin to feel the real cost of discipleship. Not all of us are called upon to give our physical lives for the Faith, but the pledge is implicit in every Baptism; and we do well to remind ourselves of such an absolute commitment which is part and parcel of our response to redemptive grace.

The Sacrament of Holy Baptism may too often be taken lightly, but man's weakness and failure in this do not change the divine purpose and nature of this Sacrament. It is really a death to sin and self; it is really a pledge of physical death for the Faith if need be. And because we are baptized, we are no longer our own property. We are bought with a price; we belong to God. Our citizenship is no longer of this world, but our citizenship is in heaven. Such are the figures of speech used by St. Paul when he tried to describe man's real experience of dying to sin and self.

And then we receive the laying-on-of-hands in Holy Confirmation. In this Sacrament we are given the Holy Spirit in a special way. We are strengthened for our service of God, strengthened that we might continue in humble and absolute obedience to Him. The Holy Spirit is operative in our baptismal death to sin and self; and the Holy Spirit is operative in the charismatic gifts of Confirmation. Though separate rites, Baptism and Confirmation are the two parts of our full initiation into Christ.

These Sacraments are offered to all who repent them truly of their sins, who pledge to die daily to sin and self, and live daily for God and righteousness. It involves one's renunciation of all sin, and one's unreserved espousal of godliness. In these ways our personal Christian - death and Christian-resurrection are made real in our personal lives.

If Baptism is administered to one of tender years, that person's vows are made by parents and godparents. Baptism is administered, thereby making him a child of God. But such a person will renew and confirm those vows when Apostolic hands are laid upon him for the special strengthening gift of the Holy Spirit. Because he does renew and confirm his baptismal vows, and because the Holy Spirit strengthens him in the Faith, this is commonly called 'Confirmation.' At that time, by his own decision, he dies to sin and self by his deliberate choice (prevenient grace understood, of course); and he receives that newness of life which is Christ-centered; he receives the God-filled life. This is our death and resurrection, spiritually. The New Testament is quite filled with expressions which bespeak these acts. 'Being dead to self' and 'rising in newness of Life' are two of them. And each time you come across such expressions in the Bible, you are reading words which are more than mere symbolism; you are reading the expressions which properly describe what actually happens to a repentant believer. This is our death and resurrection.

Our Lord died and He rose again. He asks His Church to perform certain acts which perpetuate His Death and Resurrection within us. The Church therefore performs these appointed Sacraments, Baptism and Confirmation; and thus the Church perpetuates our Lord's Death and Resurrection within the members of His Body.

This, of course, is a spiritual death and a spiritual resurrection. But it is more than symbolic death and symbolic resurrection. It is a real, inner, dying to sin and self; and it is a rising to newness of life. St. Paul summarized it by saying that 'old things have passed away; behold, all things have become new.' It is a real renunciation of self and sin; and it is a real Life working within us. This is what happens to us when we genuinely respond to and share in our Lord's Redemptive Acts.

And once this is so in man's life, he then can look forward to the final redemption of the body. His own physical death will be one

more glorious transition whereby man himself follows at last the exact path our Lord once took for us. Man dies, but he rises triumphantly with His Lord. Such a faith long ago inspired St. Paul to say in exultation, 'O Death, where is thy sting?' The final redemption of the body is the blessed hope of all who have been redeemed through our Lord Jesus Christ.

What our Lord did for our Redemption is plain. He died and rose again. And His Church perpetuates those same Acts of Redemption in the Sacraments of Holy Baptism and Confirmation. Yes, these Acts of Redemption are being continued. They are being perpetuated in the Church.

But if Baptism and Confirmation are the Sacraments which constitute our death to sin and our new life in Christ, then what need is there for something more? Why has the Church always emphasized the importance of the Altar Sacrament? To this question we shall turn in our next article. ●



God Is Love

Blanche Leak Gluyas

FROM Biblical Teaching Christians have come to know and to think of God as Love. But how difficult it is fully to understand its meaning. How can it be that 'God is Love,' as St John states in I John 4:16?

Over the background of centuries of development of our Christian Religion — made known to us through the Old Testament — many men had knowledge of and belief in the existence of God and some had a very close personal relationship with Him. But in Old Testament times God was more often thought of and believed in as the Creator, Judge and Ruler of men's lives, their actions and movements. Only the greatest of the prophets and the psalmists at the moments of their highest inspiration seem to visualize God as having an interest in and concern for them personally — that he bore love for them as a father for his children.

Then in the fulness of time Jesus came. Through His actions, teaching and deeds, gradually there unfolded for man the realization of God as a loving Father with a personal concern for the welfare and well-being of man individually and man collectively and for all His creation. With

growing awareness on the part of disciples and followers that Jesus was the Christ, the prophesied Son of God to come, who was constantly fulfilling the law of love — love for God as His Father, and love for man as His Brother — gradually there dawned upon men the realization that Love had truly become embodied in human form — that Jesus is the pure Spirit of Love incarnate, that men might come to see and know God as a loving Father, as well as their Creator and the Judge and Ruler of their lives.

Yes, God is Love - Love in action, Love in thought, Love in deed, as Jesus the Christ has revealed this truth for man. So as Christians may we let the God of Love show forth in our lives the true spirit of Jesus' obedient love for God as Father and His regarding love for man as brother, that the image of God, in which we are created, may be fulfilled in us. And as Christians — individually and collectively — may we become more and more aware of God's overshadowing and protective love in our lives, thereby bringing each of us personally to the full realization of the truth that God is Love. ●

EVE

and her house

by Alice Borman

EVE KNELT at her doorstep, wringing out her mop, getting ready to throw away the dirty scrub water. She had just finished the thorough scrubbing she tried to give her house every two months. This was one of the times that she felt it was too large for her to manage well. Still it had been given to her, it was an interesting house. Often, comparing it to those belonging to some of her friends, she was thankful for its unusual aspects.

"Just to catch my breath a moment," she excused herself, and fell into a reverie, sitting in the spring sunshine. Her thoughts toured the house for the thousandth time. She mused about the additions made to some of the rooms, the unfinished corners of others. Eve thought the additions had been her own ideas, but still, when she considered them, it seemed they had been planned by the architect from the beginning. Other rooms might have been improved, but perhaps it was too late for that.

In most houses, the owners have a favorite room or two, and this was no exception. A large, five-

sided, sun-filled place was one. The housekeeper tried hard to have all the walls equally beautiful, though all were different. But a five-sided room had so many corners. In some dust would collect and the fatigue of her job almost overcame her. Then she would sink into a chair to look at the wall that she thought of as her masterpiece. It was emblazoned with a mural painting whose design, not plainly defined, suggested many beauties. Through it ran a scroll whose words, "a loving heart," could be easily read. Eve wondered why the beauty she saw there seemed to have come about with comparatively little effort. But the decorator, she knew, had been a good one. His name was Prayer.

Two adjoining wall sections had caused a great deal of trouble. Sometimes Eve had despaired even of keeping them in repair, let alone having them the fine works of art and serviceability they were obviously meant to be. One need only look at their size, their proportions, their strength to see that! One of these problem walls had a sketched-out painting

like the lovely mural, but the plaster had cracked and been repaired. When the portrait of a woman was hung there, it became plain that the foundation needed to be strengthened. A crumbling beam, replaced by one on which rested much of the weight gave Eve hopes that the repair would be a permanent improvement. The beam was beautifully carved with a ship, having a rudder in the form of the Cross.

The other troublesome wall seemed to have had many attempts at design, all unfinished, all abruptly changed. But there, too, had been hung a lovely girl's pictured face, which might become the focus of all the space. Eve took pride in the banner hanging above all.

The fourth and fifth walls were still in an unfinished state. One gave the promise of gay, joyful color, with many amusing figures and perhaps the beginning of a scroll like the first. A smile curled Eve's lips as she considered it. Even the blots and smudges here seemed comical. Always visitors were drawn to it.

The other was being filled with bookcases and racks for musical records. It would always be an interesting and useful wall, well illumined by the lamp that burned brightly above it. At this wall Eve looked when she first entered the room, and last, as she left it. For above the racks and cases, she saw a design at times. Always she hoped it would be clearer, plainer and at last permanent. In color it



was red, like cloven tongues of fire.

There was another room in which the owner liked to linger. Sometimes she was quite sure that she stayed too long when she should have been working elsewhere. But it was such fun to be there. It was always full of music, of laughter, of enjoyment, and full of people. Some of them she could reach out her hands and touch, others vanished as she came near them, leaving only a lovely perfume behind. It was sad, though, that under a few pieces of furniture there were heaps of dust. Some of them she had tried to sweep away, on her knees with broom and dust pan, but the worst dust catchers she just shut her eyes to.

The grandest room of all, and the one into which most of the others opened, had no perceptible ceiling. The walls went up—up—and as you looked, you seemed to see gates as of pearl, pictures beyond describing. You longed to reach up, yet there was great pleasure in treading the paved flooring. It took lots and lots of work to keep this room looking the way it should. Eve's friends helped, the children helped sometimes, but it would have been easier to keep it tarnish-free, scrubbed, ornamented if more had worked beside her. Often as she rested there, and that rest revived her more than any other, she tried to think how she could get more people to know the creative joy of the labor in this room. At one time she had not worked there so hard, and the

joy and shine had almost vanished. Now she knew that as long as her life of work went on, she would find that joy and that shine, until one day the design at the room's top would become clear. Then she would know that her work was at an end, and she would go through a door she had never yet opened. One of the sad puzzles of life to Eve was that some people didn't enjoy this room, or tired very quickly, seeing the labor needed to keep it shining. They even thought the walls were wrongly constructed. Some people she knew and loved came into it infrequently. But those who were often there had a glow of health on their faces reflecting the light that came from above. The room was shaped like a ship.

There were other rooms, too. One had some sad blots on the walls, as though some one had thrown an ink bottle, but the books kept there were delightful, and the pictures delightful. One was cheery and beloved, full of strange curios from all over the world, India, Hawaii, Alaska, Africa, England, Sweden. Eve liked to wear her most becoming dress and look her best in that room, whose fireplace was warm and glowing always. Always, too, there was a table filled with the food she had got ready, and welcoming were the restful chairs and couches. She had worked hard in this room too, often had been very tired. But the warmth and interest kept her spirits from flagging.

As, in her mind, Eve put her

and on the handle of the last door, she paused a moment, as she always did. She did not want to go in. Yet, to go from one room to another, she must pass through this connecting apartment. She hesitated to open the door, for this room was her failure. A fire had swept through it, reducing it to dust and ashes. All her attempts to restore it had failed. She had tried to sweep out the devastation. She had tried to lock the room and never go in again. She had asked many builders how she could make the room, if not its former lovely self, still, a useful part of the house. Some of the advice had been good, some had not, but nothing made it right again. Several of the experts had suggested the same repair, however. For a long time she had not been willing to attempt a project which did not interest her, and which she was sure would be unsuccessful. But finally, she made a half-hearted attempt. When the upright beam she was attempting to mold out of the ashes and dust held together with a certain cement, crumbled under her hands, she said, "There, see?" and went out, slamming the door. She was never content to stop with failure, though. Besides, so many questions plagued her.

"Must I live always with this ruin to distress me? Who started the fire? Why should I do all the repair work? So she tried again and yet again. Sometimes the beam would be sustained until it was almost high enough to support a cross beam, only to be dislodged by a careless motion. And

sometimes, blundering through in the dark, or flying past in angry haste, all the work would be undone.

Eve's tears mingled with the scrub water as she tipped the pail. She had always been so sure that this room would be the most beautiful.

As she stood up to go into the house, she heard a step. Startled, she looked in and saw a figure of a man coming toward her. "I thought there was no one here," she called out. He said nothing, but held out his hand as though in welcome and greeting. "Did you think — ? Why, this is my house!" she said, now baffled.

Then she saw the setting sun all around the person, illuminating the house through the open doors of its rooms. Even the room she liked to forget had its door ajar. Through the opening, she saw a beam, reaching to the ceiling, with cross piece in place. Even in there a faint touch of gold was shining on the dust and ashes.

"Why, of course, I know now! It's Your house. You just let me use it. All the beautiful rooms, the delightful places, I can thank You for. Even through the failures and ruins, You've taught me something. I'm so glad that I know You, and that You know me. I'm glad I scrub it because it's Yours. I pray it will stay clean longer as the years go by."

Eve put her hand in that of the true Master of the house, and went in, the sun in its setting transfigured everything it touched — everything, just for a moment. ●

BOOK REVIEWS

THE UNFINISHED REFORMATION.
By Dr. Hans Asmussen et al., Fides
Publishers 1961. Pp. 213. Price \$4.95.

Here is a book written by five Lutheran pastors in Germany which calls for serious consideration on the part of every Christian concerned for Reunion. Two facts are of general interest here: there is a foreword by a Religious of the Notre Dame University (John Dolan, C.S.C.); the pastors urge reunion by a return to the Ecumenical See of Rome, and express their theology in the most Catholic terms.

Dr. Asmussen says in the introduction: "We have come forth from this Church, and within her communion alone can we find our fulfillment. In the measure in which this occurs we will also accomplish our corrective mission. In the same degree will a Catholic Reformation be finally achieved."

Max Lackmann states: "A Church that would be wholly independent of Rome was never in Luther's program at any time . . . They waited, as 'Augsburg brethren in the Faith' for a universal council under the presidency of Rome, in which the objectionable abuses and conditions would be corrected and theological questions would be fully discussed. . . . It is the Catholic Church as a whole, and not merely the Protestant or Roman party, or the pope, that failed to complete the Reformation that was called forth by the Spirit and Word of God. In this respect, each party has made its own negative contribution."

We might sum up the position of these pastors of the Sammlung Gathering - (the German movement

which looks forward to a proper reunion) in the following statement by Max Lackmann: "We say yes to tradition, and no to traditionalism. Yes to the office of the pope, and no to papalism. Yes to the canon law of the church, not legalism. To Mary the most blessed Mother of God we say yes! But we must say no to Marianism! Yes to the institution of the Church, and to episcopacy, confession, etc., but no to institutionalism. Yes to the abundant grace of the holy sacraments and to the sacramental character of the Church; no to sacramentalism. Yes to Rome as the central See, but no to centralism and Romanism. . . . Roman Catholic excesses which are at variance with early Catholic and biblical principles of revelation are also recognized by many Catholics. They become increasingly aware that 'Christians separated from Rome are not entirely in error and that the Church must acknowledge her own mistakes in order to make the reunion of Christians possible'.

Sadly aware of the tremendous lacks of Protestantism, and seeking to be revitalized by Catholic truth, these men of the Sammlung seek to stir the Christian conscience, that both Catholics and Protestants may find each other, and express the whole truth without the present opposites of one-sidedness visible to all. The book cries to be read. —B. F.

ENTER WITH JOY. By Stephen F. Hayne, Jr. Greenwich, Seabury, 1961. pp. 139. Price \$3.50.

Here are two series of lectures; the first on worship; the second on preaching. The latter is exceptionally fine, a penetrating analysis of the purpose and technique of a good sermon. The lectures on worship, though they contain much that is helpful, do not come as sharply into focus. —B. S.

THE GIFT OF GOD. Karl Tiedemann, H.C. (Holy Cross Publications, West Park, N. Y. \$1.75. 87 pages).

Do you want to make a retreat by yourself? Do you know what to do in a retreat?

This new book of Father Tiedemann's answers both these questions for you and also others, such as: How to enter a retreat, and How to leave one; What to read during a retreat, What prayers to say during one, etc. This retreat for four days is on the giving of Oneself to God. It is a retreat to help cure one of selfishness. In addition to the guided meditations there are short and illuminating instructions upon important spiritual matters, such as the dangers of quietism and of Pelagianism; Upon the ways to love God, and the Discussion of a Rule of Life for a priest and also one for a layman.

Read this book for pure instruction, use it for your meditations and for the growth of your spiritual life. But above all, use it honestly for the

purpose for which it was written — to make a retreat that will increase your love for God.

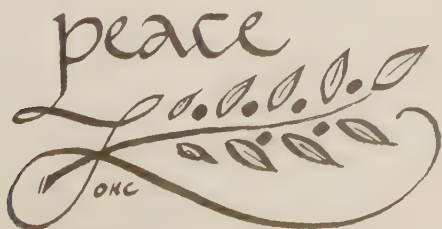
And don't overlook the last page of the book!
— V. F. P.

THREE ADVENTS

(con't from pg. 489)

majesty and glory. For the way to glory lies through power . . . so this intermediate Advent is a sort of road by which we travel from the First to the Last. In the First Christ was our Redemption; in the Last He will be manifested as our Life. In this one . . . He is our Comfort and our Rest.' (From *De Adventu Domini*, IV and V).

Brethren, we are still in the prison of flesh, with temptations always available, and sudden failures not unknown. We must then comfort and strengthen our faith in the living God by keeping the Church's season of Advent with joy and expectation and the hope of things yet to come. For we know from the First Advent that we can be saved; we know at the Final Advent that we shall appear before God; and we realize from this present Advent that Christ is even now preparing us for the continued and unending beauty of eternal joy. O Lord, Thy Kingdom come! ●





COMMUNITY NOTES

FATHER SUPERIOR and **Fr. Spencer** attended the meeting of 'the Guild,' which is described below in the St. Helena notes. Fr. Superior returned to Augusta for the Dedication of the temporary Convent, and went thence to St. Andrew's for the Homecoming Weekend.

Retreats for women conducted by Fr. Tiedemann at the House of the Redeemer, New York, N.Y., and by Fr. Hawkins at the Bishop Donegan Conference Center, Tuxedo Park, New York.

Fr. Spencer visited Lehigh University for a four day conference which involved a public lecture; classroom lectures in courses on history, anthropology, religion, ethics and philosophy; and several luncheon and dinner talks and discussions. The religious pathology kept most of the public from attending the lecture, but the classroom sessions were interesting and some of the informal discussions most worth-while. On his way back to the monastery, Fr. Spencer had a delightful evening at Grace Church, White Plains, New York, on 'Anglican Looks at Rome.'

Fr. Belway of Mount Calvary, conducted a Clergy Retreat in the Diocese of Edmonton, Canada.

St. Andrew's

On October 28-29 St. Andrew's School held a Homecoming Weekend, during which the new dormitory, Hughson Hall, was dedicated by the new Diocesan, Bishop Vander Horst. Other features were the football game with Sewanee Military Academy and

Alumni Meeting, and a Parents Meeting.

Fr. Baldwin conducted Missions at St. Wilfrid's Church, Marion; St. Paul's Church, Greensboro; and St. Paul's Church, Selma, all in Alabama. He ended the month in the midst of a Mission at the Church of the Good Shepherd, Paoli, Pennsylvania.

Bolahun

Fr. Superior, Fr. Atkinson, Prior of Bolahun, and Fr. Parsell, Commissary of the Liberian Mission, were present at the consecration of the Rt. Rev. Dillard H. Brown, Jr., in Washington Cathedral on October 19th. Bishop Brown is the coadjutor bishop for Liberia, and he will have charge of the evangelistic work, which includes the work being done from Bolahun and Vezala. Festus Halay, who is now attending the medical school at Howard University, was also able to be at the consecration. It was a great privilege for us to have had so many from Bolahun present when our new bishop was being consecrated.

Fr. Bessom at Vezala has now the help of the Rev. David Scott, a deacon, and is now able to cover adequately the Loma field.

Miss Finger, our Laboratory technician, is now on furlough, but hopes to return to the Mission after some months with her family in Texas.

Mount Calvary

Fr. Packard spent the latter part of October in the Diocese of Kootenay, Canada, conducting three Schools of Prayer and a Priests' Retreat, in



addition to several sermons and addresses.

Order of St. Helena

Sister Bridget spent most of October on mission in Montana. She visited fourteen parishes and missions, gave talks, and answered questions. Understandably she didn't write letters home, too, so we have no details.

Sister Josephine got home from General Convention in time to set out early in the month for the new convent in Georgia. She was present at a Guild meeting on October 13-15

and the blessing of the convent on October 26.

"The Guild" is a group of architects and other artists, members of the Episcopal Church who have had two meetings at Newburgh before going to Georgia and who have undertaken to design and build a convent, chapel and guest house for us as a statement of their belief that all the people concerned with the design and use of a group of buildings, including painters, musicians, sculptors, designers of vestments and stained glass, should work together on the plans from the beginning. The artists concerned also believe that liturgical art should be creative rather than imitative. After the work in Georgia is done, the group hopes to expand its membership and to branch out in other ways

At the Mother House October was a month filled with the work of entertaining visitors and giving Retreats and Quiet Days. We enjoyed a visit from Bishop de Mel, of Ceylon, who told us about the history and religious background of his country, and another from the novitiate of a Roman Catholic Religious order for men from nearby Cornwall, who came to see the chapel and have tea with us. After their visit we received a very gracious note from the novice master, and a gallon of sacramental wine which we are using at the altar.

Later in the month the Rev. Dr. R. Hardy and a seminarian from Berkeley came for tea and Vespers and to see the chapel and the St. Helena chalice.

St. Helena's Guild from St. George's Church, Newburgh, came for tea and Vespers on October 22.

Our college retreats began on October 21 with a Quiet Day for Bennett Junior College. A group from Mt. Holyoke came for the weekend

of the 27th.

Sister Clare also went to Georgia this month for a short stay at the new convent before setting out on a series of Missions in Louisiana and South Carolina.

Versailles

Three Saturday mornings since school opened in September have been taken up for new girls by Achievement and Aptitude Tests. But that is behind us now, and Saturdays are normal again. Twenty-two girls go riding horseback in the morning if they are not away on their term week-end, or off for a day of shopping in Lexington, or on a hike and picnic near Versailles. All day there are girls using the washing machine in the cellar, and usually some playing hockey or tennis outside, or basketball in the gym. Once a month two girls wash and wax the bathroom floor. Several volunteers work with Sister Frances in the garden in the morning. At three in the afternoon some play chess with Sister Frances and Father

Dunphy, and a few play French games and sing French songs in the French Room. In the evening there is nearly always a class party.

The afternoon after class periods on Thursday, October 12th. was given over to team initiation. Each new girl appeared alone on the stage in an improvised insect costume and recited an original poem about her chosen creature. After this ordeal the team captains, Blue and White, installed themselves on the stage. Each girl mounted the steps again, was pinned and embraced by the captain of the team to which she had been assigned, and came down again in the midst of tumultuous applause. As a final ceremony the two teams met with their new members, elected athletic pointkeepers for the year, and sang their team songs.

Two Tuesday evening faculty recreations this month have had informal programs. For the first our Canadian teacher showed colored slides she had made herself of scenes in the Scandinavian countries on a summer trip. For the second our Am-



erican History teacher gave us brief portraits of, and comments on, the members of President Kennedy's Cabinet. One Thursday evening, Father Dunphy gave us a report on General Convention, and promised us colored slides of it, which were due to arrive any day.

Several Sisters have made brief trips away from home. Sister Mary Joseph conducted a Quiet Day Sat-

urday the 7th for a group of clergy wives at St. Gabriel's, Lexington. Sister Grace drove to Greencastle, Indiana, for a talk on the Religious Life at St. Andrew's Church on the 12th. Sister Jeannette went to Augusta for the Liturgical Arts Guild meeting at our Georgia convent. The Father Superior is in Versailles at the present writing for a three-day visitation.



"WE STUDY . . . THAT WE MAY KNOW GOD"

THE RULE O.H.C.



NOVITIATE CLASS



DECEMBER APPOINTMENTS

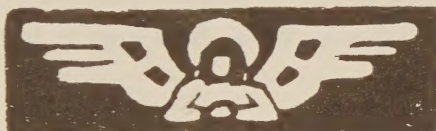
- 1-5 Fr. Packard. Stockton, Cal., St. Stephen. Mission.
- 1-3 Sr. Jeannette. Wheeling, W.Va., Sandscerest. Retreat.
- 2 Sr. Frances. Lexington, Ky., St. Michael. Quiet Day.
- 3-8 Fr. Baldwin. Orange, Tex., St. Paul. Mission.
- 3-6 Fr. Spencer. Forestport, N. Y., Christ School of Religion.
- 3 Fr. Adams. Cohoes, N.Y., St. John. Sermon.
- 3-10 Sr. Elizabeth. New York, N.Y., St. Bartholomew. Children's Mission.
- 3-10 Sr. Paula. Catskill, N.Y., St. Luke. Children's Mission.
- 9 Fr. Hawkins. Essex, Conn., St. John. Quiet Day.
- 10-15 Fr. Baldwin. Galveston, Tex., Grace. Mission.
- 10 Fr. Belway. Los Angeles, Cal., St. James. Address.
- 11-12 Fr. Parsell. Catonsville, Md., St. Timothy. Addresses.
- 12 Fr. Belway. L.A., Cal., St. Barnabas. Quiet Day.
- 16-17 Fr. Parsell. Philadelphia, Pa., St. Clement. Quiet Evening and Sermon.
- 16 Sr. Joan. Cold Springs, Ky., All Saints. Quiet Day.
- 17 Fr. Spencer. Hudson, N.Y., Christ. Sermon.
- 19 Fr. Harris. Albany, N.Y., Grace. Confessions.

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